

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

JACKSON, MISS., DECEMBER 23, 1920.

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A well meaning but persistent propaganda is conducted among the state high school graduates to enlist them for state colleges. The whole state system leads from the primary schools to the university. From the standpoint of the state it is well and we are not opposing it, but—and it is a tremendous consideration—the state system produces but few preachers and missionaries. The writer knows the Baptist pastors of Alabama pretty well, but can think at this time of only three who were educated in state universities.

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MARGARET McRAE LACKEY,
Christmas Day, Nineteen Twenty.

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In this issue of the Record we publish an editorial from the Sunday School Times on the ToKyo Convention, which we hope everybody will read. We do not know of a more wholesome paper than the Sunday School Times of Philadelphia and commend it to all of our friends who want help in the Christian life and in the study of the Sunday School lesson.

Idealism is the belief that moral forces are finally dominant; that law is not a convention or pact that may be broken for the sake of interest; that it does not draw its sanction from any legislature, class in society, or autocrat, but is the antecedent condition of life on which society domestic, national or international must rest.—Sir Robert Falconer.

Faith is the lever by which loads are lifted, even mountains are removed. But the lever of faith must rest on the fulcrum of God's truth. A lever is of no use and no power except there is something for it to rest on as we prize with it. To believe a thing that is not so does not accomplish any good. To believe a lie may turn a man topsy turvy, like trying to prize with a lever resting on a shadow. It is the truth of God that is the foundation for our faith. When we have that and know that, we may put our full strength into the lever of faith, for He will not fail us.

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A number of mothers have asked me what I considered the best book containing the story of the Bible. I have examined a great number of such books and nothing in my judgment compares with Charles Foster's *Story of the Bible*. It will prove a blessing and inspiration to any one who reads it. It is truer to the Bible than anything else of its kind. I understand this book can be gotten through our Baptist Book Store, Jackson, Miss. Price \$1.75.

W. Y. QUISENBURRY.

WHO RUNS THE CHURCH.

By S. M. ELLIS.

It is the province of the Church as a body to administer its own affairs. It may not delegate the right and the function of the government of itself to any part of the membership, whether a select committee or a board of deacons. Deacons are servants of the churches in the domain of their appointed field. They are to take orders as the church may give them, but never to give orders, nor on any grounds manage for the church. There is a dangerous approach to the perversion of the Divine order in some of the larger churches, especially in the cities where the old time church conference exists more as a memory than a reality. Many members are too willing to shift upon others' shoulders the tasks of devising the general care of the church. The prevailing indifference finds fitting expression in the significant saying, "Let George do it." The trouble in such evasion of duty is that "George" will do it in his way, master in the place of servant. But the church is to govern itself, deliberate together in open council, appoint committees from the membership to carry out their decisions; yet no board of deacons or any other select number may assume to act in such matter in the place of the church.

In the insidious approach towards government by "presbytery," we are at once confronted by the evils of lordship over the church. Policies are formulated and handed out without apology. Church finances are taken in hand by deacons acting in the role of governors about as a board of directors assume to do in the management of a corporate business. Pastoral relations may be made or unmade at the will of these "governing boards." Under such conditions nothing can be undertaken, much less done, without the approving sanction of "the board of control." All forward movements must begin and end in their councils, leaving the church only the perfunctory work of ratifying their action. And this perversion of church order is hastening the day when churches will be receiving and dismissing members through an appointed committee, or its board of deacons. The logical sequence will be the dismissing of a pastor who might be objectionable to "the board," or the summary exclusion of any member proving refractory to their mandates. In brief the taking over of the church to become its censor, its preceptor and its guardian. A common weakness is the failure to recognize evil until it has grown to giant proportions.

The old-time way of a Baptist Church sitting in conference for the transaction of the Lord's business may appear to "the moderns" as cumbersome and out of date; but it sets value upon the wisdom of the many above that of a select few, no matter how select; and the old-time way makes it supremely difficult for one having the spirit of a Ditrophen to dominate the Lord's heritage. "Board" control of church affairs begins with over-lordship and ends with common bossism of some power-loving man rising to leadership. The open church assembly in council makes him impossible. It develops the spirit of equality in the fraternity—a priceless Baptist asset. It places responsibility upon the entire body, where it belongs. It promotes the interest of the many who share in the councils and deliberations; and finally it quickens the religious conscience to render the heartiest support of the cause which they

have planned and to which they acknowledge allegiance.—Baptist Reflector.

S. M. ELLIS.

CONSCIENCE AND CAMPAIGN FUNDS.

L. R. Scarborough Chairman, Conservation Commission.

Because of my connection with the Campaign as general director and since the convention as chairman of the Conservation Commission, I am writing these words with the hope that they will go to the conscience of the pastors and church members who need them. There is not a large group of them, I judge, but it seems from the information coming to me that there is need for some strong words on this subject very much indeed. Word has recently come to me that some brethren are diverting Campaign funds to various local needs. One church has used thousands of dollars given to the general interest of the Campaign for local church building. One church has used more than \$1,000 for pastor's salary and other local expenses out of Campaign funds. Another church has paid back dues on pastor's salary; and another church has paid a hundred dollars for a men's banquet in the church out of Campaign funds. Other cases have come showing that funds have been diverted from their original purpose.

These to me are very sad reports. I am unable to see how any pastor or church member could submit to such a serious diverting of funds as indicated in these reports. It seems to me it is not only a violation of the solemn covenants of the Campaign and a violation of the rules of conscience, but if anybody had a mind to do it, it could be shown to be a violation of criminal statutes and those who are guilty of doing such could be brought into a court for misappropriation of funds. This is a serious matter to contemplate or write about, but I have been requested from a number of sources to write this article and so many reports have come that this is being done that it seems to me that the conscience of the brotherhood should be aroused and the general denominational and local disapproval and denunciation for such procedure should be pronounced. If this course is continued the whole denomination will be imperiled; its good name will be injured and the collection of the pledges will be embarrassed and future campaigns will be tremendously hurt. If we do not hold these funds as sacred funds and see that they go on the lines of the solemn covenants of the Campaign then we are impairing our standing in the minds of honest and business men and good people everywhere. I hold that no church, that no association, no state convention, no executive board, no general convention has any moral right nor any legal right to divert one dollar of the funds made on the basis of the Campaign; and I hold that no individual has the denominational right or the moral right in view of the sacred pledges made to our general and institutional causes to change his pledge from the general purposes of the Campaign. I would not divert one cent of the money I paid on my pledge to anything else. I hold that I have no right to do it, but I am in God's sight bound to pay this pledge if it is within the bounds of possibility, on the grounds and for the purposes of the Campaign, and I believe that the conscience of the brethren everywhere should be stirred and enlightened and crystalized in this matter. God forbid that any pastor or deacon should submit for one moment to the diverting of these funds from the original covenant of the campaign. They have no right to do it, and for the sake of the suffering cause of Jesus Christ they ought not to do it.

I am writing in strong terms because I feel deeply about this matter, and I believe I am voicing the conviction of millions of Southern Baptists. I hold that no pastor nor church has the moral right to sidetrack the Campaign for the collection of these pledges for any local interests—the building of a church, the building of a parsonage, paying church debts, or for any other local interest.

When the special times for these campaigns are on all the leaders should throw themselves full-length into the collection of these pledges and take care of local matters at other times. We have no moral right to capitalize for local purposes the denomination's psychological time of campaign. Let's straighten up our lines and take care of the whole situation in the light of the highest possible standards of righteousness in these matters; otherwise we commit denominational suicide. There should be general indignation against any pastor or church who would divert these funds or take advantage of the denomination's situation for the benefit of the local situation. I believe in taking care of the local situation, but not at the expense of the general denominational interests, especially after such a great covenant as we have gone into, with such Divine approval and blessings upon it.

THE ARK AND THE CHURCH

(Mrs. Tessa W. Roddey)

"Nevertheless, the People refused to obey the Voice of Samuel; and they said, Nay; but we will have a King rule over us."

The tendency of the times is to hurry; and the hurrying from duty to duty, and the multiplicity of duties, causes many of us to neglect the vital things.

In this rush and hurry, if anything is neglected, it is the Church, and this is deplorable, as the Church is the most vital, needed thing in all the earth today.

Men do not seem to take the Church seriously and consistently, and so leave very little time for the work of carrying on the church activities and so these activities are left too much to the preachers.

As one leader along church lines very impressively put it, "The effort of the larger churches to deal with the many matters that come up for consideration without using the time—the limited time—devoted to the preaching and teaching services, has led them to deal with these matters, as far as possible, without bringing them to the attention of the church as a whole for consideration."

This tendency to attend to matters pertaining to the work of the church in a hurry, and by a few, rather than the church as a whole, is a tendency in the wrong direction.

How can "the church as a whole" be informed and interested in the activities if left out of the councils?

How can the church as a whole be expected to function as a whole if not called on?

In the New Testament mention is made of the meeting of the elders with the church several times, and each time was to discuss some epoch making event. One time the meeting was to seek out from among them, deacons. One time to send out workers. These are mentioned to teach us God's way of carrying on His Church, so that we may be doctrinally correct and avoid delays.

The New Testament grew out of the Old Testament, and we have to know the old to appreciate the new Will of God. The church of the New Testament is the Ark of the Old Testament, and very definite directions are given about the carrying forward of the Ark of God.

These directions were disobeyed several times and each time the disobedience brought disaster to Israel.

There is a three fold lesson to be learned from the fate of Uzzah, who stretched out his hand and touched the Ark as it was shaken on the journey on a cart drawn by oxen, and we see wherein David's disobedience to God's explicit directions about His Ark, caused the death of a follower. We see too, that David was not stricken except with fear, and that Uzzah was stricken with death.

And so when we realize that the church is not carried on today according to New Testament teachings and we feel like saying or writing something to help, we remember the fate of Uzzah, and feel afraid.

We feel that many churches are being carried on a cart drawn by oxen, and we are shaking. We

remember that all things are delayed when God's directions are disregarded.

We read, too, where Eli sent the Ark into battle, and so misunderstood God, and we know his sons were killed and the Ark lost and he left to mourn. We know that the Philistines were scared of the Ark and were willing to give a lot of money to get rid of it.

Many churches today are in the hands of the Philistines.

Many churches today are waiting in the house of Obed Edom.

Many preachers are like David misunderstanding the directions and going at it wrong, and will only succeed in delaying progress.

If I remember right the Ark was to be carried on the shoulders of men.

If I read the New Testament correctly, the church is to be carried on by men and we need men who can be depended on to keep the church lifted up all the time, to walk along with it, steadily, surely, carefully, prayerfully, and faces set towards Jerusalem, never stumbling, and going forward.

Men who have been set apart for the purpose are to carry the church. Preachers are not to carry it, but to go with it. Read what David said in 1 Chronicles 15: 11 to 16.

There is just one right way to carry the church on and when that way is disregarded, delays and sorrow result.

Can you imagine David with the Ark going into the house of Obed Edom to leave it there. He had disregarded God's directions and God had made a breach with him.

The conditions now existing have been brought about by lack of dependable men who are willing to give time to God's work. We need men who have been sanctified to the task of caring for the church and who are willing to work at the task. Willing to give time to it and prayer and study. We need women who serve as did Dorcas with the needles making garments for the poor; we need women like the widow who was mentioned by Jesus, who gave from her living. We need men who will walk straight, because they are carrying something precious and holy, and they must not stumble. The staff rests on the shoulder of the man and on the shoulder of another man and so the men must keep step, and move on.

We need Davids who will give correct directions and teach the followers God's law so that no one may be stricken like Uzzah.

There is one very definite and positive command that we need to remember, "Touch not the Lord's anointed," Saul may have sinned and grown disobedient, but God knew and would deal with him. David sinned, and disobeyed and delayed God's plans, but God had to deal with him.

And so God deals with His anointed today. Let us remember Uzzah and be careful. God will take care of His church. He needs no human hand stretched out to help. We need to study God's commands that we may keep them. We need to have His word in our hearts that we may not sin against Him.

PRESIDENT MULLINS AT THE SEMINARY READY TO WELCOME NEW STUDENTS.

To the Editor:

On reaching home from the extended missionary tour which Dr. Gambrell and I have just completed, under appointment of the Southern Baptist Convention, I received a splendid welcome from a wonderfully large and enthusiastic student body. It is a great joy to find the Seminary work in such excellent shape. The number of men matriculated is 315, and nearly 200 women are studying in the Seminary classes. We have room, however, for a good many more. I find that many who had planned to come this session have not yet done so. Doubtless in many cases financial difficulties are the only hindrance.

In view of this situation, I shall be glad to hear from many young ministers who need only a definite amount of aid to enable him to come for the

remainder of the present session. We want to cooperate with every worthy man to the extent of our ability. The third quarter of the session will begin January 10th, and the work in the English classes can be carried on from that point without difficulty. The studies may then be pursued through the following session in regular course and completed for graduation at the end of the second quarter in a future session.

In fact, each quarter's work is a unit, for the completion of which the student gets credit toward a degree. Thus the student who can come for only one quarter at a time, can return later and complete his work in several important classes, or in due time obtain his degree. Each quarter of the session covers just eight weeks. The third quarter begins January 10th, as already stated, and the fourth quarter will begin March 7th.

The special lecture courses on Evangelism and on the Julius Brown Gay Foundation will be given during the last half of session. Let every prospective student plan to be here by January 10th and leave no stone unturned to accomplish this purpose. It will give me pleasure to cooperate in any way I can with any student who lacks only a part of the means to meet living expenses while attending the Seminary. If interested brethren will write to me at once, we will try to arrange the matter of aid in time for them to come by January 10th.

E. Y. MULLINS,
President.

Norton Hall,
Louisville, Ky.
December 14, 1920.

A DELIGHTFUL SHOWER.

The good ladies of the Seventh Street Baptist Church, Rev. I. N. Strother pastor arranged a few weeks ago a shower for the Charity Wards of the Baptist Memorial Hospital. They asked of the Superintendent of Nurses a list of the articles needed and then made an afternoon's program. They had devotions and good music, vocal and instrumental. The officers of the Linen Band of the Hospital were present who told of the work of the Band since the opening of the institution in 1912. Not all of us know that this Band furnished the linens for the entire hospital up to four years ago, when the demand was more than they could carry; now they furnish linens and other articles for the wards. The hospital pastor was present in this shower and told of "some experiences in the Wards." Last of all the many bundles which had been brought were opened. There were scores of them, which will make quite a contribution for the work which the Baptists, through their hospital are doing for the sick and suffering. Other ladies' bands of our churches may wish to follow this good example; if so, write the Superintendent of Nurses for a list and I am sure the good women will respond gladly.

By the way, if some good body somewhere should want to contribute an upright piano, in good condition, for the nurses' prayer meeting, it would be a gift well bestowed, for it is needed.

M. D. JEFFRIES.

Miss Minerva Farmer, who is an inmate of the Old Ladies' Home in Jackson, having nothing else that she could give, has contributed a watch to the 75 Million Campaign, which is now in the hands of the Secretary of the Convention Board and for sale. It is a gold-filled hunting case, seven jewels, standard movement, has a linked fob chain. It is estimated to be worth anywhere from \$8.00 to \$12.00. This gift is precious because of the real love to the Master which it represents. Anyone interested and in need of such a watch will write to Dr. J. Ben. Lawrence. Don't delay. Anything over the value of the watch will be so much given to the Campaign.

SOME THINGS BEING TAUGHT BAPTIST STUDENTS FOR WHICH BAPTISTS ARE PAYING

(By T. T. Martin, Evangelist)

Some years ago a higher critic wrote thus of their purposes: "We intend, First, to reconstruct Bible history with the theory of evolution. Second, to eliminate by this process all that is supernatural in the record. Third, to unite scholars in support of sweeping changes in the orthodox views of the Holy Scriptures."

The recent book by Prof. Dow of Baylor University, "Introduction to the Principles of Sociology," is shot through with efforts to fit the history of the human race with the theory of evolution.

It was shown in my former article by quotations from Prof. Dow's book, that his book is in line with the above expressed purposes of the higher critic evolutionists. He discredits the statements of the Scriptures as to the creation of Adam and Eve; he discredits the statements of the Scriptures that the entire human race have descended from Adam and Eve; he discredits the statements of the Scriptures that primitive man at first worshipped God and afterward departed into the worship of idols; he discredits the statements of the Scriptures that primitive man first worshipped God by offering sacrifices of animals, stating they first sacrificed human beings, which gave place to the sacrifice of animals, thus paving the way for teaching that the Jewish sacrifices come as a result of the evolution of religion and not as a revelation from God; he discredits the statements of the Scriptures that man was created in the image of God, a full man, upright, a little lower than the angels, and teaches that he was half way between the anthropoid ape and modern man.

Three questions:

1st. If these teachings are not calculated to shake a student's faith in the Scriptures as the inspired Word of God, what teachings would shake their faith?

2nd. If our Baptist schools and the boards of trustees back of them (who are not the ones mainly responsible) are going to acquiesce in such teachings, then what teaching would they object to?

3rd. If Southern Baptists are not going to object to paying for such teachings in our Baptist schools, what will they object to? What will arouse them?

5. From Prof. Dow's book: "The language (so-called) of animals is chiefly one interjection; that of early man was undoubtedly much the same, consisting of ejaculatory cries expressing the emotions, such as joy, hate, surprise, fear, love or satisfaction. This is not language, however, as we consider the term today, for it did not express thought but merely indicates emotion. After the interjection the noun was the next part of speech invented." "After nouns verbs come in, expressing action."

Over against this, which is necessary for the theory of evolution, consider God's word: Gen. 2:19,20; 3:2,3, 9, 10; 4:8, 9, 13, 14: "Whatsoever Adam called every living creature, that was the name thereof. And Adam gave name to all cattle, and to the fowls of the air, and to every beast of the field." "And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, lest ye die." "And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden and I was afraid because I was naked, and I hid myself." "And Cain talked with Abel, his brother." "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know: am I my brother's keeper?" "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth;

(Continued on page six)

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EDITORIAL.

PRECIPITATION

You need not run away from a word like that. It might do you good to come close to it and examine it closely. Literally it means head foremost, but words are not always to be taken with exact literalness, though a knowledge of their etymology is a helpful thing to carry along. That means it will be well to know a word's pedigree, where it comes from, its history, how it came to us. "Head foremost" is what it means. That's the way most things come into being. Most people when they fall, fall head foremost; and so when anything falls we speak of its being precipitated.

We speak of rain as a precipitation from the clouds. That's what we want to get at first now and then something else. Why is rain water precipitated. There's always a reason and a method. Water is its natural form, but it was taken up from the ground and rivers and lakes and ocean by the warm winds and carried away as vapor, formed into clouds, lifted up into a cool place. A current of cool air struck the clouds and condensed them into water and of its own weight it fell precipitately to earth again. That is in plain English, it rained. The same or a similar process happens in the chemical laboratory when a liquid containing some metal for example is acted upon by some reagent, that is mixed with another kind of liquid and the metal which was in solution or suspension is precipitated, that is falls head foremost to the bottom of the vessel.

Now let's get away from this school room talk and atmosphere, and get back to the days of the Apostles and prophets. They were having a great time of revival at Jerusalem. Things had warmed up and the breath of the Holy Spirit had swept over the whole congregation and the whole city. The atmosphere was electric and charged with mighty spiritual power. Then a slight squall occurred, for complaint was made by the Grecian Jews that their widows were being discriminated against in the distribution of alms. The next thing you hear about seven deacons are precipitated. But they seem to have alighted on their feet instead of their heads, and went to work, greatly to the promotion of peace and fellowship, and the furtherance of the gospel. Precipitation is general a good thing. Though it is some times attended with winds and thunder and lightning; and some people get uneasy.

There is another instance in the same book of Acts. If you follow the story through eleven chapters, you will read with great joy how the gospel spread throughout all Judea and Samaria. You will learn that it passed the boundaries of race and was proclaimed to the Gentiles (Chapter ten). You will then see how it crossed the geographical limits and was winning men and women in Antioch of Syria, where Paul and Barnabas were having a great campaign and a great victory.

It was in this time of rapidly spreading evangelism that something happened to crystalize all believers into one great body to make them realize their oneness and bring them into a bond of brotherly sympathy and union.

You will read in Acts 11:28 ff. "And there stood up one of them named Agabus and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, sending it to the elders by the hand of Barnabas and Saul." Right here your mind is likely to jump clear across twenty centuries and anticipate the precipitation. All right jump! But let's get on this spring board right and land in the right place.

The great philanthropic work of the early churches was the thing that precipitated their sense of unity, their fellowship with one another and the organization for carrying it out most effectively. If something like this had not happened there would never have been any clearly defined consciousness of their unity, and no visible, tangible method of cooperation. But this famine brought it all into visibility, form and activity. That's a fine idea about the universal invisible church and we are not making any fight on it. But what we want is something visible, tangible and active to do the work of God in the world. Something that can see itself and others can see; something that can carry relief to hungry and naked people and that can put the cup of salvation to the parched lips of dying men and women.

Now it took a world-wide famine to precipitate this cooperative work in the early churches. The church at Jerusalem sent out a letter to all the churches in other lands entreating them to remember the poor; which thing Paul says, "We were forward to do." notice how quick these Christians at Antioch were to respond to the appeal. It was a time of comparatively slow travel. Money could not be sent by wire; and they didn't wait till the famine was on them and the people were starving to send help. As soon as Agabus told them it was coming they went to work gathering up assistance. "Every man, according to his ability helped. They sent it to the brethren which dwelt in Judea, those whom they could trust to distribute it fairly. They sent it to the "elders," responsible parties. They sent it by the hands of Baranabas and Saul. They sent it through their own representatives.

Poverty was a chronic condition at Jerusalem and afforded a fine opportunity for the genuine Christian spirit of philanthropy. But this was a special occasion and required special treatment. It is God's providential call to produce the real fruits of Christianity. Today in far away China our own messengers are calling to us to send relief to save people from cold and starvation. The winter is upon them and they are without the means of meeting its meagerest demands. If there is any truth in our profession it ought to be precipitated now into an offering for this relief. Not only is the quality of our individual faith tested; but it will be the means of unifying our people in a great purpose, of organizing our forces for a mighty immediate task and permanent constructive work, the work of saving a lost world.

GOD NEVER QUILTS

The faith of the Christian is grounded on the faithfulness of God. Paul says, (Phil. 1:16) "Being confident of this very thing that He who began a good work in you will perfect it until the day of Jesus Christ." When he had prayed for the Thessalonians that their "whole spirit and soul and body be preserved blameless unto the coming of Our Lord Jesus Christ," he adds immediately, "Faithful is he that calleth you who also will do it." God himself had committed himself in equally strong language in Mal. 3:6, where he says: "I am the Lord, I change not;

therefore ye sons of Jacob are not consumed." An echo of the same teaching in Ro. 3:33, "For what if some were without faith? Shall their want of faith make of none effect the faithfulness of God? God forbid: Yea let God be found true, but every man a liar."

But the unchangeableness of God is not only our security; it is our example and inspiration. If he abides faithful, his children must show the same characteristic. This is true not only because his likeness will be reproduced in us, but because we cannot fail when we abide in His Will and prosecute his work. We can sow in hope and plow in hope, waiting for the early and the latter rain, because he has covenanted with the earth: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

God will be just and true to us in his Covenant in Christ as he is in his covenant made with Noah. We may not only stand on the promises of God, but we may walk and work on the promises. "Your labor is not in vain in the Lord." God sends us forth with the message of life to a lost world. He says: "I am with you all the days, even to the end of the age." He says, "Seek first the Kingdom of God and his righteousness and all these things shall be added unto you."

Our Father sometimes puts us to the test; and He invites us to put Him to the test. You will never know the value of a friend until the time comes that makes his friendship cost him something. The world will never know our friendship for God unless the time comes when a strain is put upon it by adverse conditions. Anybody is your friend in fair weather. But the best time to demonstrate our faithfulness to God is when it costs us some inconvenience, privation or suffering. The world today is passing through a shadow. Conditions about us are such as to try men's souls. It is time when we need the friendship of God. And it is a time when God and his cause need a friend. Friends come closer together in hardship. The bonds are knit more firmly in time of trial. The sweetness and joy of faithful friendship becomes keener in times of uncertainty and difficulty. God will be faithful to us and it will rejoice him if we are faithful to him. This is no time to loose our hold on God or slacken our hand in his work.

LIFT UP YOUR EYES

This command is often quoted but apparently only for the sake of what follows. We quote in an undertone "Lift up your eyes," and then in thunderdone, "Look on the fields." Now you can never do the latter until you have done the former. You cannot look on the fields as long as your eyes are on your feet. Let's do the first thing first and lift up our eyes.

We must take our eyes off of our selves and away from things earthly. We must get the consent of our minds to consider interests outside our own personal welfare. If our minds are on our business merely, the vision will not extend far. It is not easy to do this. It may be contrary to all nature and all our practice. But it will be a great experience once to loosen our gaze from the ground on which we walk to the far horizon of men's need.

Do we not need something to draw us away from ourselves? Something to save us from ourselves? Is it not time we were looking up and out? The pull of the world is strong. The downward look is easy. But one will never see very far by looking down. The horizon is limited. But if we lift our eyes there will enter into our souls the call of world need.

If we do not look the world in the face today, how shall we look its people in the face in the judgment? Are we afraid to take our eyes off our personal concerns? Can we not trust the Lord to look after them for us? Are we afraid to lift up our eyes to a world vision? Are we afraid of what it will impress us to do? It is safer to do as Jesus said, "Lift up your eyes and look on the fields."

GLORIFY GOD IN YOUR BODY

Here is another of those scripture passages which the copyists have spoiled for us, and some of the translators have permanently imprinted on the minds of people in a corrupt form. The Bible as it was written is the infallible Word of God and the devil has never worked harder than in an effort to corrupt it and destroy its meaning and force. Paul in concluding an exhortation to purity of life, and warning against fornication so common in the debased life of Corinth, makes the appeal to the (Cor. 6:20) to "glorify God in your body." Somebody copying it evidently thought it would be a good thing to glorify him in our spirits also and hence took the profane liberty to add "and in your spirit, which are God's." That much was added to the Bible by somebody who thought he could improve on what Paul wrote. How does one know this? Simply from the fact that the oldest and best manuscripts do not contain the words at all.

Now just take off this addition to the Bible and read it as in the American Revision and as Paul wrote it, "Glorify God in your body," and you have the whole of the exhortation, with its original force and emphasis on the word "body" where it belongs. It was a favorite conception of Paul, as it is taught by other writers of the Bible, that the body is included in the redemptive work of Christ and an important part of his blessed work. The corrupted text here may be responsible in part for the hurtful lack of emphasis on the value of religion to the body and the value of the body in religion. We must seek to recognize and restore the body to its position in our life and religion. No effort is made in the Bible to minimize its place or to exalt the soul at the expense of the body.

Paul spends a whole chapter in this same letter, the fifteenth, to show that it is the purpose of Christ to raise up these bodies and give them permanent and glorious places in the world to come as the result of the resurrection of Jesus. He says in Philippians, that God is able to transform our bodies of humiliation, "vile bodies into the likeness of His glorious body, by the power through which he subdues all things unto Himself." The body no less than the soul is the work of God and is fitted to serve a high and holy purpose in this life. It is gloriously adapted to the work which is here given us to do and is a splendid instrument through which the Lord Himself works and in which he dwells. Paul says, "The body is for the Lord and the Lord for the body." In writing to the Romans (12:1) he says, "I beseech you brethren, present your bodies to God." It is the most perfect piece of workmanship in all the material universe. And God chooses it as the fit temple of His Holy Spirit.

Now it is in consideration of these things that Paul is insisting that it be kept fit; that it be not neglected or abused; that it be clean and recognized as the place for God's indwelling. He is offended by the habits of the sensual Corinthians. He is aggrieved by the conduct of one member of the church who is leading a scandalous life. He is afraid that he will corrupt others and lower the high standard of the sanctity of the body. He says the body was not made for fornication that that sin is not necessary in a man's life; that it is a desecration of the sanctuary of God. It is not to be thought of as a thing to be tolerated.

On the contrary we must glorify God in our body. It is not sufficient to be negative. The house must not simply be kept clean it must be well furnished and occupied and used of God. Jesus said that the evil spirit after being cast out saw that his former victim was not occupied; so he took seven other demons and came back to make the last state of the man worse than the first. The body which has been the abode of evil must now be made to work out the will of God and demonstrate his power and grace. It is only when the body has been dedicated to God, that the mind may be transfigured (Rom. 12:1-2). The body is ours to make it his. At last it shall leave behind all its weakness, corruptions and limitations and become a glorious body in its celestial home.

The Southern Baptist Education Board had a meeting in Birmingham December 13th.

Dr. R. S. Gavin has resigned the First Church, Columbus. He has for some time been considering the work of evangelism but we do not know his plans.

An ancient description of an agnostic—"ever learning and never able to come to the knowledge of the truth." You may read more on this subject in the third chapter of Second Timothy.

A Kansas mob ran amuck in its effort to hang a negro who had killed a white man recently. But you won't read about it in the publicity department of the colored statistical tables.

The Georgia Baptist Convention authorized the Baptist Hospital in Atlanta to issue bonds to the amount of one and a half million dollars to add buildings for 600 more beds.

C. E. Dearman, one of our Mississippi exiles goes from the pastorate at Delhi, La., to be associational missionary with headquarters at San Marcos, Texas.

We are running a race with Georgia to put the state paper on the budget of the churches. Get it arranged in your church and notify us. We mean to lead all the rest. Do you get us, you friends of Ben Adam?

Miss M. M. Lackey, Jackson, will send tags to every church or society which gathers clothes for the sufferers in Europe. These tags have full directions for shipping. Get the clothes ready in every church. You look after it.

The newly elected governor of Texas is a Baptist deacon and by his request the usual inaugural ball will be omitted for the first in time in the history of the state. It is said when Mr. Harding was appraised of his election to the presidency, he said his first impulse was to retire and pray. The whole country would be better off if all its officers were good Baptists.

King Constantine is back in Greece. The Bible says something about "There shall be as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches thereof." The old kings are getting scarce, and the mourners are not many nor loud.

Some people you might remember at Christmas times; those in hospitals including nurses, helpers and patients, the orphans, the old preachers, the pastors, the sick around you, the aged, the poor who are commonly overlooked, not forgetting the Negroes. The shivering in Europe, the starving in Asia, your family physician, those in prison.

A former student of Harvard, R. C. Foster, of Springfield, Ky., tells of money having been contributed many years ago to establish a lectureship in that Institution. It was stipulated that one of the lectures should be on "The Damnable Heresies of the Roman Catholic Religion." But this subject had become distasteful to the modern Harvard and on one occasion a leading Roman Catholic prelate had been invited to deliver the lecture and finally the topic was dropped. But they still keep the money.

There is now appearing in the Record a series of articles by T. T. Martin on false teaching in text books used in Baptist Colleges. There may be a difference of opinion about the propriety of such discussion. But we are of the opinion that it hardly becomes us to criticize the teaching in New England and Timbuctoo and pay no attention to what is happening closer home. We must be sincere and we must be absolutely in the open. If there are explanations or arguments on the other side of the question, the world is ready to hear it. If there is hurtful teaching in our schools it is better to correct it in the beginning. These articles were offered also to other Southern Baptists. We do not know how many of them will publish them.

Pelahatchie church has called G. H. Suttle of Raymond.

More than a million dollars were raised recently by Methodists for the endowment of the College of Liberal Arts in their university at Dallas.

Mr. W. E. Hardy, a ministerial student in Mississippi College presented the appeal of the Chinese famine sufferers at Allen and Knoxville and secured \$25.00. Others are responding to the call.

Many of the State Conventions of the W. M. U. have recently passed resolutions favoring the removal of the general headquarters from Baltimore to some more central location.

Some of the retail merchants are making a great flourish of reducing the price of drygoods and clothing twenty-five per cent. However, this does not appeal much to the farmer whose cotton has been reduced fifty and seventy-five per cent.

Do not fail to read the letter from our beloved Mary Anderson; then pray that she may have the strength for the hour. And then send her a line of love and sympathy.

Instead of having a week's school for preachers in each of the six Districts of the State as last year, the Convention Board has decided to have a three days Bible school for preachers in every county where it is desired. They will probably come in the spring instead of winter.

The nurses in our Baptist Hospitals want and need some good magazines. Who will send subscriptions this coming year for the following: "The Trained Nurse and The Hospital Review," "American Journal of Nursing," Ladies' Home Journal, Literary Digest, Womans' Home Companion. And any other good magazine.

"TRAINING FOR LEADERSHIP", Miss Maud Powell's new book can now be had at the Baptist Book Store. The price is forty cents, and it is a most helpful and excellent Home Mission study. Organize your class and get this book right after the holidays.

A call went out from the office last week to societies asking them to go to work at once gathering up clothing for European Baptists. If you failed to get a letter, won't you go to work anyway? Mails are so irregular these days that your letter may not have reached you; and this call is so URGENT.

Baptists are built on the pattern of God's universe. In everything that he made them is the atom, the group formation and the whole. The word atom is Greek and means exactly the same as the Latin word individual. Both mean that which cannot be divided or cut into parts. The individual is the atom or unit in the world of intelligence and spirit and personality. He occupies a place from which he cannot be excluded, in which he cannot be constrained. God himself does not force him into any line of conduct, for like God he is sovereign in his sphere. Freedom is his birthright and responsibility for the use of it is his heritage. But every atom is related to all around it, and every individual is bound up with every other, not by outward constraint but by the law of its nature. He and it join forces voluntarily for a common life and a united purpose. The voluntary principle among Baptists leads not only to independent individual action but to fellowship and cooperation. These are a part of his voluntary activity. There is no overlordship, but a common bond of union. The snow flake is crystallized rain, that is it is water that has organized itself voluntarily and naturally into this form. The same is true of all crystallization and all chemical activity. It is the inward nature of the substance. So do Baptists form themselves into groups of churches and associations and conventions, because it is their nature to, and in this way alone can they preserve this nature and fulfill their mission. We are not forced nor forged into unity; we grow up into Him who is the Head, even Christ.

SOME THINGS BEING TAUGHT BAPTIST STUDENTS FOR WHICH BAPTISTS ARE PAYING

(Continued from page three)

and it shall come to pass, that everyone that findeth me shall slay me."

But let the reader consider a student being taught the above from Prof. Dow's book, a Preacher in the great Baptist University, and sent out by the University Press with the tacit endorsement of the University and the Baptist Board of Trustees, and his contrasting it with the above plain statements in Genesis; he reasons: "There are learned men; this great University and the Board of Trustees have this man teaching this; my father and mother and our pastor are not university graduates; the Bible is not really true; it is not really God's Word." And consider a Chinese or Japanese student studying this book in one of their schools; he reasons: "This book is written by a great Baptist Professor, a scientist; it is backed by a great Baptist University, and its Board of Trustees; it contradicts the Christian's Bible, and yet these Baptist missionaries come over here and tell us that this Bible is true, that it is God's Word. If science shows it is not true here, how do we know it is true when it tells about Jesus Christ, their Savior? He said Genesis was God's Word; he did not know this; then he is not God's Son."

6th. "At first man had no property, unless we can call unconsumed food property, for he was simply an animal among animals." "Clothes and articles of ornament were added later, for originally man wore no clothes." These teachings are necessary for evolution. But consider God's Word: Gen. 3:21; 4:2-4: "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." "And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and the fat thereof."

But this teaching of Prof. Dow, contradicting the scriptures, is necessary to save the face of the evolutionists, and throughout the book there is the covert, persisting effort to foist evolution on the student; and that when evolution has been repudiated by the leading great scientists of Europe. But you never hear of one of these evolution professors in our Baptist Schools (and Baylor University and Chicago University are not the only ones that have such professors) telling the students of the testimony of twenty-one of the great scientists of the world against evolution.

Let the reader consider a few:

SIR DAVID BREWSTER, the great scientist whom the British Encyclopaedia, describes as "a painstaking and accurate observer of facts, rather than a theorizer." "We have absolute proof of the immutability of species, whether we search for it in historic or geologic times."

PROFESSOR FLEISCHMANN: "The Darwin theory of descent has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."

DR. CHARLES ELAM: "The hypothesis of natural selection is not directly supported by any fact in the whole range of natural history or paleontology; but on the other hand, every fact which is known with any certainty in those sciences so far as it bears upon natural selection, directly disapproves of it."

CUVIER, of whom it was said before the close of his life, "By the unanimous consent of the learned world he was now regarded as the most eminent of Naturalists, and the scientific honors which he received are beyond enumeration." "That such transformations as are claimed by the evolutionist are wholly unknown to the realm of nature is a point upon which the most distinguished geologists and anatomists are unanimous."

SIR CHARLES LYELL, the great English

geologist: "The species have a real existence, in nature and each was endowed at the time of creation with the attributes and organs by which it is now endowed."

PROFESSOR WILHELM MAX WUNDT of Leipzig in his younger days wrote books in support of evolution. In a later publication he refers to these writings as "The great crime of his youth that will take him all the rest of his life to expiate."

LORD KELVIN of England, considered by many as the world's greatest scientist, rejected evolution from the first.

PROFESSOR LIONEL BEALE, who stood with Lord Kelvin at the head of the English Scientists said before the Victoria Institute of London in 1903: "There is no evidence that man has descended from one or is or was in any way specially related to any other organism in nature through evolution or by any other process. In support of all rationalistic conjectures concerning man's origin there is not at this time a shadow of scientific evidence."

DR. ETHERIDGE of the British Museum "one of England's most famous experts in fossilology:" "In all this great museum there is not a particle of evidence of transmutation of species. Nineteenth of the talk of evolution is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain facts to support it. I read all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of value. Some men are ready to regard you as a fool if you do not go with them in all their vagaries; but this museum is full of proof of the utter falsity of their views."

7th. "In all probability the age of man is somewhere between one hundred thousand and a million years." "Whew!" says the Baptist, the Chinese, the Japanese students, "and the Bible says it is only about six thousand years. And they expect us to believe that Bible! This great Baptist University has this taught, and these great, learned men, the Board of Trustees, pay Professors to teach this, and they know."

Reader, consider: the learned Professor has only a difference of nine hundred thousand years in his "In all probability!" But evolution must have this or it is doomed. After a difference of nine hundred thousand years, why was not the Professor generous enough to drop back ninety-four thousand years and say "somewhere between six thousand and a million years," and give the Bible a little chance? But evolution must have this long period for the evolution of man or it will die.

Over against these wild guesses of these professors in Baptist Schools who are thereby trying to foist evolution upon our people, and so destroy their faith in the Scriptures as being true, as being really God's Word, let the reader consider two facts of science and then the statements of some careful scientists:

First, there has been a glacial period on this earth, known as the Ice Age—the reign of ice.

Second, no bones or relics of man have ever been found back of the ice age.

Prof. Edward Hall, Secretary of the Victoria Institute, London, who, Prof. Townsend says, is a specialist on these matters and voices the opinion of the leading scientists of the world says: "Not in one single case in the whole of Europe or America has a trace of man's existence been found below the only deposits which we have a right to assume were deposited and produced by the great ice sheets of the early glacial period."

Says Prof. Townsend: "The conclusion that man does not antedate the ice age is no longer opposed by any imminent scientist."

Remembering the fact that no traces of men are found back of the glacial period, the ice age, let the reader consider the statements of some

careful scientists as to where the ice age ended:

PROFESSOR WINCHELL: Man has no place till after the reign of ice. It has been imagined that the close of the reign of ice dates back perhaps a hundred thousand years. There is no evidence of this. The fact is that we ourselves came upon in time to witness the retreat of the glaciers. Geological events which, form the force of habit in considering them we have imagined to be located far back in the history of things, are found to have transpired at our very doors."

PROFESSOR TOWNSEND: "Granting therefore that man did not appear, until after the climax of the ice age, a fact at present as well established as any other glory, and following the lead of experts as to the date of that age, there can be fixed pretty accurately the beginning of the human family. Professor G. F. Wright who has given almost a life time to this and kindred subjects and who has the unchallenged reputation of being one of the ablest glaciologists in this country has reached the conclusion that it ended not earlier than from seven to ten thousand years ago. Professor Joseph Prestwich collected much evidence showing that the close of the glacial period falls within the limit of twelve thousand years. The opinion of M. Adhemar and Dr. James Croll is that it closed earlier than eleven thousand years ago. Prof. R. D. Salisbury and Dr. Warren Upham, among the most recent American geologists, think that from seven to ten thousand years is a fair estimate. In a review article (1904) this last named scientist, speaking of the post-glacial era, says that "from the studies of Migosa by Wright and myself, concluding approximately with the estimate of Winchell and with a large number of estimates and computations collected by Hanson from many observers in America and Europe, it certainly seems well demonstrated that this period (post Glacial) is between seven and ten thousand years." Dr. Wm. Andrews is of the opinion that the ice age, though lingering still in Alaska, in Greenland and on the mountain plateaus of Norway, was completed nearly as it now is "not further away than from five to seven thousand five hundred years ago."

Now let the reader keep in mind that there are no bones nor relics of man earlier than this ice age.

But still further damaging to Prof. Dow's "In all probability the age of man is somewhere between one hundred thousand and a million years," is the fact of the deluge that came far this side of man's beginning, and man's beginning is this side the ice age.

That the Deluge did occur, is taught by great scientists:

SIR HENRY HOCARTH, in his book "The Glacial Night," says "In Northern Asia and Western Europe and in North and South America, and probably also in Australia, Antediluvian man lived alongside of and hunted the antediluvian animals. But presently came a tremendous catastrophe, the cause of which was the rapid and sudden upheaval of some of the largest mountain chains in the world, accompanied probably by great subsidences of land elsewhere. The breaking up of the earth's crust at that time, of which the evidence seems overwhelming, necessarily caused great waves of translation to traverse wide continental areas, and these waves necessarily drowned the great beasts and their companions, including Paleolithic man, and covered them with continuous mantles of loam, clay, gravel and sand, as we now find them drowned and covered."

THE DUKE OF ARGYLE, SIR WILLIAM DAWSON, NORDENSKIÖLD, DAWKINS, PROF. COPE, CHRISTY AND LARTET, the French authorities, likewise reached the conclusion that the rough stone age, the first age of man, was brought to its end by a flood.

M. BOVE of the French infidel school, said, "I shall be vexed to be thought stupid enough to

deny that an inundation or catastrophe has taken place in the world. To me this seems to be as really a fact in history as the reign of Caesar at Rome."

In his book "Asiatic Researches," Sir Wm. Jones, "the distinguished scientist, philosopher and author," says: "It is no longer probable only, but absolutely certain, that the whole race of mankind proceeded from Iran, the part of Asia to which Ararat belongs as from a centre, which they migrated, at first in three colonies; and that these three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe."

But reader, not one word of these great scientific facts that accord with the scriptures is given by Prof. Dow in his book; but his Scripture-contradicting statements are put forth to fasten evolution on our students as has been fastened on so many of our Northern colleges and State Schools.

8th. Speaking of Christianity, the Professor says: "It is not a religion of definite rules, but one of freedom and inner guidance, rather than of external law system." There you have it! bald and plain. That digs up by the roots the authority of the Scriptures, the authority and lordship of the Saviour. "Not a religion of definite rules, but one of freedom and inner guidance." One man's "freedom and inner guidance" lead him to have one wife, another to have several, and that is Christianity; one man's "freedom and inner guidance" lead him to divorce his wife without the one Scripture ground and marry again, and that is Christianity; one man's "freedom and inner guidance" lead to infant baptism and another to believer's baptism is Christianity; one man's freedom and inner guidance" lead to looking on Jesus Christ as the inner guidance" lead to sprinkling for baptism, and that is Christianity; one man's freedom and another's to no baptism at all, and all that another's to immersion, another's to pouring, bastard, illegitimate son of a fallen woman, another's to his being Deity, and that is Christianity.

And yet a man is put down as a mal-content, branded as a "disturber of the peace of the denomination" if he dare protest against such teaching, and the tacit endorsement of such teachings by great Baptist school and its Board of Trustees; and some Baptist Editors will close their columns against the protest lest the common people learn of the teaching Baptist money is paying to have taught our students.

But the worst is to come in the concluding Blue Mountain, Miss.

(concluded next week.)

BETTER CHURCHES AND BETTER PREACHERS.

J. J. Wicker.

Preachers and churches are talking and writing on the dearth of young men entering the ministry. There is a reason for this. I do not believe it is as much in salary as it is in revealing a large opportunity with a willing and enthusiastic people in need of a leader. I grant that much depends upon the minister, but far more depends upon the church. He is one, they are many. If churches would give themselves to God and His work with loyal enthusiastic cooperation with the ministry, a revival beyond all imagination would sweep over our country. Churches somehow have the feeling that they are doing a preacher a great favor to call him to their pastorate. They think of him as a necessity rather than an opportunity. They do not clothe him in their thinking with the mantle of the prophet. Reverence for the ministry is far from what it should be. In many cases, he is a sort of a "hired man," to be directed by whim and fancy, whose chief business it is to keep peace and hold his job by pleasing and entertaining those who do him the honor to attend church. Churches ought to learn to look

up to the Lord God of Elijah, and pray for the return of the prophetic spirit upon the pulpit.

My heart is sick as I go around over the country and hear the sorrows of the minister's life. In many cases the grasshopper has become a burden and the spirit of Caleb and Joshua has departed. I know a number of ministers, college and theological seminary graduates, in perfect health and in prime of life, seeking pastorates. I grant you that they are not what may be called "stars," and yet they are men of God, eager, anxious and dedicated to the work of the ministry. It is difficult to enlist young men for the ministry with the conditions as they are today. Our Baptist democracy was never meant to be sinned against, or to give liberty for wrecking the lives of so many good and godly men as are being sacrificed to the perverted state of mind that exists in many places in Baptist churches. We have no pope or ecclesiastical power to deal with the situation. The New Testament furnishes the way out, and if our people will imbibe of that spirit they will get a new conception of the ministry, of the church, of the great commission and of Christian work, and will solve the present-day problem confronting pastors and churches to the glory of the Great Head over all.

A CALL TO NEED AND A CHALLENGE TO OUR FAITH.

If you were at the convention in McComb, I am sure your heart was deeply touched when Dr. Wall told of the need of our Ministerial Board for funds for the ministerial students in Mississippi College and Clarke College. I was deeply moved when I heard his plea and the thought struck me that if every church in the state would take a special offering or subscription for the cause and send to Bro. Wall, the need would be met. Accordingly we have taken subscriptions in both the church and W. M. U. here and are this day forwarding Bro. Wall a check for \$42.00.

God graciously answered our prayers last year for more workers and now this condition seems to be an open challenge to the strength of our faith. "How shall they preach unless they are sent," and how can they be sent unless they are trained. In the kingdom of God, time is counted in souls. Let us rally to the call that not one of these fine fellows may lose time from his preparation for larger usefulness.

We are sending our contribution as a Christmas gift to Jesus Christ. Surely every church in the state can do the same and probably some of the larger churches can assume the responsibility of keeping one boy in school. Let us do our best by the Grace of God.

H. H. HARGROVE.

Dr. Scarborough writes in this week's Record about the diversion of the 75 Million Campaign funds to any other purpose. His condemnation of it cannot be too severe. We are glad to say we have heard of no such case in Mississippi and hope there will be none. The Record opposed the tinkering with the apportionment at Nashville and Washington. It was just as blameworthy then as in a local church. There can be no justification for it. It is a misappropriation of trust funds in any case, and the judgment of God is sure to be visited upon it. Brethren let us keep our hands clean; give the money as we promised it and spend it for the objects agreed upon beforehand and not otherwise.

At the recent State Convention at McComb the apportionment of the 75 Million Campaign to provide for our young preachers at Mississippi College and Clarke College was fixed at five per cent of the total amount given to Education in Mississippi. It was realized that this will not meet their needs. Already Mr. M. P. L. Berry at Clinton, the treasurer of the Board of Ministerial Education is in serious need of relief. The Convention authorized the Board to use more money than they will get from the Campaign, recognizing that it is an emergency which will have to be met in some other way. A few people have made special offerings to this cause. Others are invited to do so, sending the money to Mr. M. P. L. Berry at Clinton. The need is pressing.

"The Prime Minister said that already he had nominated over half the bishops of the Established Church, or 'rather,' he said with a roguish look in his eye, Mr. Ernest Evans chooses them and I appoint them." He now and then goes to hear them preach, and when he returns he sometimes says about some of them, "That one has ability, he'll do."

"English Churchmen" are by an Episcopal paper in this country reported to be very indignant over the way that Prime Minister Lloyd George, a "dissenter" appoints the bishops in the Church of England. Here is a quotation from an Anglican paper:

There will be no issue of the Record next week as the whole force will relax a little for Christmas. We wish for every Baptist in Mississippi the best Christmas in your experience. For all your help in making the paper a blessing to others we thank you. May our Heavenly Father lead you into a joyous New Year and help you to be a blessing to many.



BAPTIST CHURCH AT ITTA BENA, MISS., N. W. P. BACON, Pastor.
This handsome house will cost about \$62,000

MISSISSIPPI WOMAN'S MISSIONARY UNION

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Blue Mountain, Miss.

Dear Miss Lackey:—

The following is a clipping from Miss Mary Anderson's letter to one of her aunts on receiving the news of her father's death. So many people in Mississippi love Mary Anderson that I felt you would be willing to give them a part of her letter. We feel quite anxious about Mrs. Graves as her health is not very good, she is poorly able to bear the suffering of a sprained and broken wrist.

MRS. M. L. BERRY.

Canton, China, Nov. 6, 1920.

My dear Aunt:—

The heart breaking message from home reached me at noon Thursday—this is Saturday. Oh, it seems to me that I cannot bear the grief. If I could only put my arms around him once more and tell him how much I love him. But it is wicked to want him back in this world of suffering when we know that he is with Jesus.

Surely no one ever had a purer heart. It seems to me that he was absolutely free from harsh bitter thoughts—he was ready for Heaven. I am trying to think of him as he is in Heaven, and of the time when he will come back with Christ and we will meet him in the air. But in the meantime the world is so empty and big and lonesome without him. We have so many things to be thankful for. I am so thankful that God gave me such a noble, sweet father and that He has let us have him all these years. The sweetest memories of my whole life are the times I spent with my mother and father while I was at home on furlough. It was good of God to keep them and my dear sisters during the seven years that I was in China before my furlough and then during the three more years that Florence was here. Oh, how thankful I am that she got home in time to be with him for a while and to be with poor, dear Mama now.

From Florence's first letter, I feared that Papa's condition was very serious, but later she seemed more hopeful. I just felt sure that he was going to get well. Just two days before the message came I got a letter from Florence telling of his serious condition on the 18th of September I was almost wild with anxiety. So when Auntie sent for me Thursday and I saw she had a cablegram, she didn't have to tell me what it was. Just that morning I had comforted myself with the thought that it had been a month and a half and we had had no cablegram so Papa must be all right. He is all right—but oh how sad for us. How I wish he had stayed at the Sanitorium last summer long enough for a thorough examination and treatment. But it must have been God's will to take him home. Oh, if I could only be as ready to go as he was.

A week or two ago I wrote about Auntie's accident. On the 29th of September she fell and sprained her wrist. Five doctors examined her wrist but at first no one saw it in succession. I suppose that is the reason they were slow in discovering that one of the bones was slightly fractured. It has now been in a plaster cast for more than a week. Yesterday I felt quite worried about her but she is much better today. She will prob-

ably have to wear the cast four or five weeks longer.

Your heart-broken niece,

MARY ANDERSON.

CONCERNING FOREIGN HOSPITAL SUPPLIES.

My dear friends:—

So many letters are coming to me asking for information as to how to make the surgical dressings, that I am writing this to say that in the Baptist Record some time ago full directions were given and a copy of this information was enclosed in the letters sent out to the presidents of societies late in Oct. It will be impossible for me to answer these letters through the mail so I am taking this method of urging the presidents to keep these things where they can be gotten at conveniently. I must get my report to Miss Mallory by April 1st, so that all things should be finished and sent to the office in Jackson before that date.

This is over and above the \$75,000,000.00 Campaign money, and Miss Mallory calls my attention to the fact that our Lord had a way of doing just this kind of work "over and above" his other work. So that as we do this we can feel all the time that we are following Him indeed and in truth.

For the convenience of those who have not received or have lost the directions I am asking the "Record" to print them again.

Faithfully your friend,

LIZZIE GEORGE HENDERSON, Chairman.

Some of you have asked where to purchase the surgical gauze. You can get it at any first-class drug store in Mississippi or Memphis, Chicago or any other city.

GENERAL DIRECTIONS.

1. Draw threads to cut gauze.
2. In making compresses always have selvage or selvage dimensions to the right. It is not necessary to have selvage.
3. Have two people count dressings before packing and be sure in stacking to tie, that the dressings are placed fold to fold.
4. Tag each stack as to number and size and pack in 25-pound paper bags, tie and label. Be sure to leave no ravelings.
5. In shipping line or wrap box in waterproof or heavy glazed paper.

GAUZE PAPER.

(a) To make gauze rolls, size 3 yards by 1½ inches—2,000 needed.

1. Cut gauze 3 yards by 6 inches, remove selvage. Turn each end in one inch.
2. Fold cut edges (length) to center, edges almost meeting.
3. Fold on center lengthwise, which will make material 1½ inches wide and leave no raw edge.
4. Roll firmly and evenly, turning in last end about an inch, tie with selvage or string.
5. Place 36 rolls in 25-pound bag and label—36 gauze rolls, 3 yards by 1½ inches.

(b) To make a gauze roll 3 yards by 2 inches—2,000 needed:

Follow above directions only cut 3 yards by eight inches. Roll as above and label—36 rolls 3 yards by 2 inches.

(c) To make gauze rolls 3 yards by 3 inches—10,000 needed:

Same as (a) only cut 3 yards by 12 inches. Fold edges to center then through center, which will make 2 inches wide. Label 36 rolls 3 yards by 3 inches wide.

—1,000 needed:

(d) To make gauze rolls 3 yards by 4 inches Make as you do (a) and (c) only cut gauze 3 yards by 16 inches. Label package 36 rolls 3 yards by 4 inches.

(e) To make gauze rolls 3 yards by 6 inches Make same as (a) only cut gauze 3 yards by 24 inches and label 3 yards by 6 inches and the number (as many as you can get in 25-pound paper bag).

GAUZE COMPRESSES.

(a) To make compresses 3 by 3 inches—10,000 needed:

1. Cut gauze 12 by 12 inches. Always place

selvage or length edge to the right in making compresses.

2. Fold cut edges from top to center, fold bottom edge to center so edges almost meet.

3. Fold to center from left edge, edges almost meeting.

4. Fold along on same center.

5. Fold along other center, making square 3 by 3 inches. Stack 25 and tie, label 25 compresses 3 by 3 inches. Pack as many sacks as you can in 25-pound bag.

(b) To make gauze compress 3 by 5 inches—5,000 needed:

Make same as (a) only cut gauze 10 by 12 inches, and omit No. 5. Do not fold. Pile 25 in stack and mark 25 compresses 3 by 5 inches.

(c) To make gauze compress 3 by 6 inches—5,000 needed:

Make same as (b) only cut 12 by 12 inches and mark 25 compresses 3 by 6 inches.

(d) To make compresses 3 by 12 inches—5,000 needed:

CHRISTMAS GIFT.

Again it is my privilege and great pleasure to wish you and every one a joyous, happy Christmas. So swiftly have twelve months sped away, we can scarcely realize we stand on the threshold of a New Year.

At this glad time we are planning to make happy the hearts of those dear to us by many tokens of affection, let us also remember with grateful hearts that "God so loved the world that He gave His only begotten Son" for the world. It was because of this wonderful gift to mankind, there comes to our heart at Christmas time, like a sweet benediction, the "gift of giving."

Again as has been our custom for many years, the W. M. U. Christmas offering will be for China, and surely at this time, when famine and pestilence stalks over that land, it will not be necessary to urge the great need, or to remind "every one according as he purposeth in his heart, so let him give, not grudgingly or of necessity"; but as the mercy and goodness of God has followed us all the year, let us claim His love by cheerful giving.

Many of us will send words of love and greeting to our missionaries across the seas. Let me suggest that one of the very best ways we can cheer their hearts will be to make every effort and sacrifice to pay promptly our Campaign pledges. Miss Mallory sends out the information that she was startled to find out that the W. M. U. is far behind in the payment of the year's apportionment. May I urge that the Christmas spirit of generosity prompt us to pay these pledges if possible, if there be any delinquents in Mississippi. Let us make glad hearts of our missionaries, and help, in deed and in truth, to bring peace on earth and good will among men, as a Christmas Gift to the world's only Savior—the Babe of Bethlehem.

With loving Christmas Greetings,

MRS. A. J. AVEN, Pres. W. M. U.

FROM MISS MALLORY.

General Foch is said to have spent many hours in believing prayer during the awful war. Certainly Jesus won his battles first on his knees. It seems to me that there is an unusual call to prayer for our W. M. U. Executive Committee because our Union is so very far behind in its payments toward the Baptist 75 Million Campaign. Last week I was almost frightened when I saw the second quarter's financial report and realized that, even when the first quarter's totals were added, the combined total was much less than what we should have raised each quarter. This means that during the remaining two quarters we must raise more than three-fourth of the year's apportionment. Will we do it? Certainly the vice-presidents can be a vast help in so doing. It seems to me, also, that as far as possible we should not let a day pass without earnest prayer for the reaching of the year's apportionment by May.

That in ALL things He might have the Pre-eminence.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

MID-WINTER SCHOOL FOR PASTORS.

Our Convention Board at its recent annual meeting passed the following resolutions:

We recommend that our Convention Board assume the charges of as many one-fourth time pastors as will attend the Mid-Winter School for Pastors to be conducted at the Baptist Institute at New Orleans for the term beginning January 4th and ending January 28th, 1921, which charges shall include railroad fare both ways plus \$25 charged by the Institute for tuition, board, heat, light and bed. It being understood that everyone attending shall carry with him sheets, pillow, pillow cases, towels and one pair of blankets. Subject to any changes of detail to be worked out by the corresponding secretary and the Executive Committee."

The further conditions that will be required of those attending are as follows:

1. You must stay through the full four weeks term of the Mid-Winter School.
2. You must take the course of study prescribed, or as much thereof as possible and turn over to the corresponding secretary a certificate from the Bible Institute showing your daily attendance and the work accomplished.
3. You must arrange for your railroad fare both ways and expect to be reimbursed by our Board on presentation of itemized bill after all the above conditions have been complied with.
4. You must sign an application blank furnished by the corresponding secretary and file same with us before the beginning of the school term.

Arrangements will be made direct with the Baptist Bible Institute New Orleans, for the payment of the \$25 charged by the Institute for all those attending on the above conditions.

No expenses will be paid by the Convention Board for trips away from the Bible Institute during the four-weeks term of the Mid-Winter School.

Only pastors who are preaching to one-fourth time churches exclusively will come under the terms of this agreement.

Any pastor deciding to accept the above propositions may apply for application blank direct to this office or to the District Enlistment Missionary in his territory.

We hope quite a number of one-fourth time pastors will take advantage of this splendid opportunity.

THREE-DAY COMMUNITY BIBLE INSTITUTES.

We are hoping that every county in the state will arrange for one or the Three-Day Community Bible Institutes. Take the matter up with your District Enlistment Missionary and he will assist you in working out your plan. As soon as place, time and workers are agreed upon please file the information with the corresponding secretary at Jackson.

We will prepare report blanks on which we will ask that every Institute make report to our office.

BAPTIST RECORD HONOR ROLL.

Churches Sending Baptist Record to Every Home.

We will continue to publish the list of churches reaching this standard but will not publish the name of the pastor but one week as the list will require considerable space. The following are the churches that have reached this standard and we will give the list week by week publishing the pastor once only:

Columbia Church, Marion County; Raymond Church, Hinds County; Hattiesburg First Church, Forrest County; Immanuel Church, Forrest County; Itta Bena Church, Leflore County; Louisville Church, Winston County; Walnut Church, Tippah County; Tupelo Church, Lee County; New Hebron Church, Lawrence County; Hazelhurst Church, Copiah County; Davis Memorial Church, Hinds

County, Forest Church, Scott County; Corinth Church, Alcorn County; Cavalry Church, Winston County; Blue Springs Church, Union County; Le-land Church, Washington County; Quitman Church, Clarke County; Crystal Springs, Copiah County; Picayune Church, Pearl River County; Union Church, Franklin County; Mendenhall Church, Simpson County; New Augusta Church, Perry County; Gloster Church, Amite County; Shuqualak Church, Noxubee County; Shelby Church, Bolivar County; McComb East Church, Pike County; Clinton Church, Hinds County; Pine Grove Church, Pearl River County; Osyka Church, Pike County; Oakvale Church, Lawrence County; Greenville Church, Washington County; Hermanville Church, Claiborne County; Roxie Church, Franklin County; Drew Church, Sunflower County, Rev. Webb Brame, Pastor; Como Church, Panola County, Rev. W. E. Lee, Pastor.

Duck Hill, Montgomery County, Rev. M. O. Patterson, pastor; Pittsboro, Calhoun County, Rev. S. H. Shepherd, pastor.

MODERN SPAIN AS A MISSION FIELD.

(By J. B. Gambrell.)

I put the word "modern" in the headline of this article purposely. There is a modern Spain very distinct from the old Spain about which the average American has read and concerning which he thinks. There is a vast reconstruction of thought going on in Spain and much of the thinking is well advanced. The situation, as Dr. Mullins and I saw it, was nothing less than an astonishing revelation of open-mindedness and radiant promises.

A look at the map will show that Spain lies to one side, quite off of the beaten track of European travel. It was not in the world war. Therefore the country is not much in the public mind nor has it been for a long time. But let it be remembered that Spain is one of the five Latin countries of Europe. The Spaniards belong to the old Roman stock, a people who controlled the world for centuries. They are therefore, of no mean race. Besides, they have, in modern times, many accomplishments to their credit. Spain sent Columbus out on his adventurous scout on the high seas which led to the discovery of America, one of the largest events in all history. And Spain, 400 years ago, led all Europe in exploring and colonizing the new world. Her exploits were tremendous. The fact that seventeen nations in the League of Nations speak the Spanish language is a striking testimony to the prowess of Spain in the past. At one time Spain easily led the world in enterprise and her missionaries (Catholic) carried the cross (the wooden cross, of course) where no other missionaries. None others were allowed.

The destruction of Spain's formidable Armada off the coast of England, by the fiat of the God of all the earth, turned the currents of history from Spain toward Great Britain, and the scepter of the seas has rested with the Saxons ever since.

Spain traveled the beaten track of nations along the whole course of time. When she became great she became proud and self-sufficient. Catholicism was the soul of the state. It hardened into arrogance, intolerance and pride, and physical power took the place of the spiritual power of the gospel of Jesus. The inquisition supplanted preaching. The wooden cross usurped the place of the hidden cross in the soul of the believer.

WHERE SPAIN'S DECAY BEGAN.

Self-sufficiency is always the very apex of folly. Philip the Second signalized this folly by a decree to the effect that no youth should leave Spain to study and no one from beyond its borders should enter Spain to teach. This put an iron band around the intellect of Spain and decay set in. Her

vast possessions began to fall away like limbs from a dying tree. Happily they are all gone and Spain stands today on her own feet and is now open to all the fresh breezes that blow.

The Romish hierarchy, which stagnated Spain, as it has every other country where it has predominated for long, is utterly discredited by vast multitudes in the land of the Inquisition. This has gone to an extent truly amazing and to an outsider almost unthinkable. Our guide told us this and then insisted on proving it. He accosted a stranger sitting in a park with the question "What do you think of the Catholic church?" The stranger raised his hands, wrinkled his face, puckered his mouth and replied, "No good." A group of students were interrogated and they broke out into a derisive laugh. The like of this occurred in many places.

The situation in Spain is unique. Here Romanism has simply relegated itself out of the place it once held. People do not think enough of it to hate it. With many it is regarded as a dead horse on the roadside of progress—a horse that was never worth its feed. The great middle classes are largely done with it. The aristocracy still patronizes it and it yet holds the ignorant to a considerable extent in the villages. The ten universities are wide open to liberal views. Free discussions abound. The law grants religious liberty to all, though Romanism is still the state religion. There are numerous strong advocates of entire separation of church and state in politics and this is due to arrive before long.

MISSIONARIES WANT SOUTHERN AFFILIATIONS.

We entered Spain from Genoa, Italy, where Columbus sailed on his voyage of discovery. The Mediterranean was rough and for the first time I had a touch of sea-sickness, just enough to know that I wanted no more of it nor of breakfast that morning, either. At Barcelona, a great seaport and manufacturing center, we were met by Missionary Vickman, a Swedish brother, employed by Swedish Baptists on this field. He was educated at Baylor University, Waco, and our two seminaries. His grip on the situation is strong. It is his wish, as well as that of his good wife, to be identified with our Southern Foreign Mission Board. This seems to be the prevailing desire of the Spanish Baptist churches, though it will require time to adjust matters. The Swedish Baptists in America, 30,000 strong, voted to continue their work in Madrid and sent Rev. O. E. Schugren to represent them. He is an able and very sound minister, in full harmony with Southern Baptist views and policies, which insures harmony on the field. There is an excellent English brother at work in one or two of the Provinces whose views are not entirely in harmony with the other workers in Spain.

We were in churches in Barcelona and in a suburb, in Valencia, in Alicante and in Madrid, where we have fine churches, not large, but warm, spiritual and growing. Other denominations are working in Spain but of them I can not write. The Baptists with their distinct message are growing. The Pedobaptists take Roman rantism for baptism. Converted Romanists want to be baptized sure enough.

Dr. Mullins shares my view that nowhere in Europe is there a riper field for Baptists than Spain. The missionaries are not able to go to anything like all the places they are wanted. Spain cries to us with thousands of voices, "Come over and help us." The old Spain is passing. A new Spain is emerging. What we do should be done quickly and powerfully.

Many highly interesting incidents must be left out of this article in the interest of the larger features of the great and grave situation.

(Editor's note: This is the last letter from abroad on the tour made by Drs. Gambrell and Mullins. They returned to America a few days ago and may follow up their foreign letters with fuller information about their mission to the Baptists of Europe.)

May the Christ Spirit enter into your every Christmas act Beloved.

SEVERAL THINGS.

(By T. A. J. Beasley.)
Our New Home.

Martin, Tenn., is a beautiful, progressive little city in Weakley county, at the crossing of the I. C. and the N. C. & St. L. R. R's. This Western Tenn. country is one of the best sections of the state. The principal crops here are corn, tobacco, hay and sweet potatoes.

Martin Baptist Church.

This is one of the leading churches in Tenn. The membership is now 500. All departments of the church are well organized and are doing fine work. We past the 400 mark in S. S. the first Sunday in Dec. The church is thoroughly sound in doctrine, evangelistic in spirit and stands square on good morals.

Our Reception.

No pastor and family ever had a more hearty reception, nor were any ever treated more royally. A new home was purchased for the pastor, and then well furnished. The pantry was filled with good things to eat. Every possible thing has been done to make us comfortable and happy. We hope to prove ourselves worthy of such treatment.

Our Meeting.

The pastor and church went right into a protracted meeting, even before the pastor's family arrived. They got in, however, to enjoy the latter part of the meeting. Great crowds thronged our services. Many were saved, 49 joined the church, five surrendered to be missionaries, one young man surrendered to the call to preach, many backsliders were reclaimed, and as a further result, a revival spirit has pervaded the town. At our last service we had more than 1000 at church and many were turned away for lack of room. Rev. J. A. Bell, a former Mississippian, pastor at Friendship, Tenn., conducted the singing. We have seldom heard such singing as we had during the meeting.

Hall-Moody.

This great school is growing rapidly. More than 300 now in school. The enrollment will pass 500 this session. The town is solidly behind the school, and this goes a long way towards its success.

Leaving Mississippi.

The writer preached and taught more than a quarter of a century in Mississippi, and would have been glad to spend his whole life there, but it seemed the direct leading of the Lord for him to come here. He hated to leave Clarke College. His work there, although strenuous and fraught with many difficulties, was a happy one. He will always love the college, and holds in sweetest memory his old students there who were loyal to him to the last degree.

Mississippi Preachers.

How hard it was to say to many preachers who wanted to attend Clarke College, "We have no place for you to live, and no means for your support!" How inconsistent we Baptist people are! We pray the Lord to give us more preachers. The Lord answers our prayers by calling young men into the ministry. We then will not provide the means of education, and yet, all our churches want educated preachers. Letters still come to me from Mississippi preachers wanting to enter

Clarke College. I have one before me now, forwarded to me from Newton, asking if there be any chance to enter school. My life has been invested largely in young people, and especially preachers. I consider it the best investment a man ever made. It has been my hope and prayer and dream to some day be at the head of a school in North Mississippi where can be gathered our Baptist young people, especially our preachers, to be trained for real Baptist service. Many of them will never be gotten into our schools in South Mississippi.

The Baptist Record.

It is a member of our family. We greet its weekly visits with joy. May its usefulness continue to multiply.

Martin, Tenn.

OUR EUROPEAN TERRITORY—
ROUMANIA

J. B. Love, Cor. Sec'y.

Roumania was greatly enlarged by the fixing of the new national boundaries since the war. The nation now comprises a territory of nearly 100,000 square miles, and has a population in round numbers of 14,000,000. It is a great agricultural country with wonderful possibilities.

To the question, What is the attitude of the government to evangelical Christianity? A Roumanian brother replies, "The attitude of the government towards evangelical Christianity is of the same nature as towards aliens. All who are not orthodox (Greek orthodox) are not considered to be Roumanians. The higher officials have no inimical feeling towards us, but lower officials interpret the laws according to personal taste." "What is the attitude towards Baptists and their views?" "The attitude of the populace in general towards Baptists is favorable. There are villages where Baptists have been elected as mayors because of the trust that the people put in them; in other localities Baptists are not known; in still other places they have been severely persecuted. The agitators, for the most part priests have accused them before the police as being Bolsheviks."

The war has, in Roumania as elsewhere had its effect upon the people of the country, in some cases favorable and some unfavorable. On the whole the changes are such as make new opportunities for Baptists. Roman Catholicism, Lutheranism, Judaism, Mahomedanism and many smaller evangelical bodies exist in Roumania. In this territory Southern Baptists will come into middle ground between Mahomedism and Christianity, and between Roman Catholicism and Greek Catholicism. Roumania is strategic territory. A part of our great task and opportunity is to take advantage of any mutual loss which these antagonistic forces shall sustain and turn it to the advantage of evangelical Christianity and our Baptist Program.

Our Baptist people in Roumania are divided between Roumanian, German, Hungarian and Turkish Baptists, the Roumanian group being the largest of course. Altogether there is a Baptist church membership of some 17,000. The number of churches into which these are divided is comparatively small. They have, however, churches and many preaching stations The

Roumanian group alone have 500 preaching stations in the nation with but 7 churches. They have 119 chapels. In Sunday schools they are weak, having but 67 Sunday schools with 1,588 pupils and 100 teachers.

The Baptist Church membership is mainly among the farmer class. They "differ from the American Baptists in several small points of no particular importance as, for instance, a stricter observance of the Holy Sunday."

In February of the present year the union of the Roumanian Baptist churches was constituted, and is getting ready to enlist the various groups and to administer an aggressive missionary program. Rev. C. Adorian of Bucharest, who was in our London Conference, is the President of this Convention. He is an attractive personality and a devoted spirit. They have two periodicals, the names of which have been translated for us, "The Light-house" and the "Invitations of Entreaty." "Pilgrim's Progress" "Baptist Confession of Faith," "The Pilot," etc., have been translated into Roumanian and find eager readers. We shall shortly have an edition of the FRATERNAL ADDRESS, issued by Southern Baptists, and which has already been translated and is in circulation in Japanese, Chinese, Italian, Swedish, French, Hungarian, Burmese, etc. Through the printed page the light of God's truth is shining in many dark places.

There were baptized into fellowship of the Roumanian churches last year 746 converts. One of the most hopeful things connected with the work is the activity of laymen in witnessing for the truth and seeking the lost. So afflicted with poverty following the war are our people that but few of the preachers can give themselves wholly to their work. Under these circumstances 572 laymen have volunteered for mission work and have gone afield at their own charges.

Some of the needs of the work are the immediate appointment of workers who are no idle, "workers with material of propaganda for our principles and against Adventists and Russellites who have seduced many of our member lately," song books, Bibles, Testaments, and church buildings. Says Brother Adorian, "It is a good occasion to satisfy the thirst of many souls for salvation by adopting measure immediately to spread the gospel, or we shall lose opportunity and others will use it." Provision must be made for the training of Christian workers. There are now 20 young people who desire preparation for the ministry, besides no provision has been made for the training of young women.

It is doubtful that there is on earth today a more promising mission field than Roumania. Opportunity is there given Southern Baptists to enter into fellowship with those who count not their lives dear unto themselves if they may make full proof of their ministry and turn the feet of their fellowmen into the highway of the Kingdom of God.

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BROTHER E. A. RUSHING IN THE MUDDLE.

Brother Rushing has our sympathy. We were reared and taught in the home and from the pulpit that the day of miracles was past and had been since the apostolic age. And we believed it until God took us out of darkness and despair and ushered us into a bright and happy realm, where the sunshine of glories banished every fleecy cloud: then we knew that the days of miracles had not passed. The trouble with Brother Rushing is that he is trying to patch up the old veil of the temple that was rent in twain when Jesus on the cross cried out and gave up the ghost. We are not living in a patriarchal or prophetic age, but we are living in the Mesainic or church age: in which there is neither Jew nor but are all one in Christ Jesus. Since Greek, bond nor free, male nor female, Pentecost God has been working through His church which is the body of Christ and members in particular. Peter's experience and sermon, with and at the house of Cornelius, gives much light on the church line of operation, so far as Jews and Gentiles are concerned. Two or more of God's true children gathered together with God's presence constitute a church. See Matt. 18:19, 20; The church universal is composed of the redeemed of all ages: in heaven and in earth. And Jesus Christ is as truly with His church now in the person of the Holy Ghost as He was with His Disciples while here on earth in body-form. Jesus said: "Lo, I am with you always (not ways) even unto the end of the age." And again we are taught that "Jesus Christ is the same, yesterday today and forever." When we speak of the church, we don't mean every little or big society that meet and call themselves a church, but we mean those that are truly redeemed and are following Jesus. Healing is a gift of God, not to be exercised apart from God but as directed by Him. The apostle Paul makes this clear and definite in 1st Cor. 12: 4-14; Please read carefully. This epistle was written by the apostle to the gentiles and addressed to a gentile church about 55 years after Pentecost and clearly indicates that healing was recognized with the gentile churches at that date. The great Commission was given to the church which in the foreknowledge of God included both Jews and gentiles, during the church age. See Mark 16: 17, 18; Matt. 28; 19, 20; The early churches were doubtless a commingling of Jews and gentiles and the apostle James after a 60 years association with them certainly knew something about their customs and practices as to healing and he gives us a lesson in Jas. 5: 14, 15; The teaching of the Savior along this line was unquestionably intended for the church age. The many sweet and precious promises given to God's people in both the old and new testaments should be sufficient to remove every doubt: a few short sentences we will reproduce for the strengthening of doubting-Thomases. "Who forgiveth all thine iniquities: and healeth all thy diseases; Psal. 103: 3; "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Jno. 15: 7; "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which

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is in heaven." Matt. 18: 19; "No good thing will she withhold from them that walk uprightly." Psal. 84: 11; Health is a good thing and God does not withhold it from those that walk uprightly before Him. God and nature work harmoniously together and never fail in accomplishing a purpose. Health is obtained and retained by observing the laws of nature and health. Healing is attained only by meeting the conditions required in God's Word and both repentance and faith have a large share in those conditions. If a person eat more than his digestive organs can bring to an assimilative state and sickness follows, he may expect to suffer until a sense of regret brings a promise to be more temperate in the future. The sweet assurance that God is ever near His loving children is worth more than ten thousand worlds like this: to know that He is so near that He can hear every pulsation of the heart: can know every pain and ache and notes every sigh, for when the bosom heaves with love for God and all humanity, then the heart of God is glad and there is rejoicing in heaven and on earth. Glory be God in the highest. Amen.

J. M. HUTSON,
McComb, Miss.

A LECTURE COURSE.

We are pleased to announce the coming of Dr. E. L. House to Shreveport, La. December 16th to 28th inclusive for a series of lectures on the "Psychology of Religion!"

Dr. House is a graduate of Harvard University, he has held prominent pulpits in the north and for some years has been giving these lectures throughout the nation. He was one of the most popular speakers at Winona Lake last summer and has a great message for Preachers and Laymen alike.

Shreveport Baptists will offer entertainment on the Harvard Plan, bed and breakfast free to those who wish to seize the opportunity to hear Dr. House for part or all the time he is here.

M. E. DODD.

RESOLUTIONS.

Whereas in the providence of God, a good man, in the person of our friend and brother, Mr. Walter P. Love, has passed from the narrow confines of this earthly life into the fullness of life eternal.

Be it resolved: First—That we humbly submit ourselves to the will of God in this bereavement;

Second—That we commend his heart broken wife and sorrow-stricken daughters to the care of Him who went about doing good and trusted in His Father with a perfect heart;

Third—That they in their quest to solve the problems of life be confidently anchored to that unforgetting Friend, finding in Him the answer to life's deepest longings and the solution of its most baffling questions. Whatever comes, may they be able to find the rose that smiles amidst the thorns, and to see the light that shines behind the clouds.

And when they shall have finished all the errands of God in this life may He dispel all the shadows, and bring them to that Better Country where are no anguished hearts, where no tear dims the eye, and where sundered loves are to bask in reunion eternal.

Fourth—That these resolutions be made in triblicate, a copy to be furnished to the bereaved family, one sent to the Baptist Record for publication, and one spread on the minutes of this Society.

Done by order of the Woman's Missionary Society of the Sunflower Baptist Church on November 22, 1920.

MRS. KATE BUTLER,
Committee: MRS. W. T. DAVIS.
MRS. W. R. SUGG.

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A CORRECTION.

In a paragraph in the Baptist Record of Dec. 9, it is said that not a Choctaw Indian in Miss. can read the Baptist Record intelligently.

While the conditions among them are regrettable, and I for one am ashamed of it, I think this statement is over drawn.

There is at Standing Pine, in Leake County, an Indian church with 21 members. The Baptist Record goes into three of the homes and at least ten of them read it. While they do not read it with a marked degree of intelligence, they get all the facts about the denominational work of the state.

Last year during the 75 Million Campaign, they were overlooked by the committee in assigning County Quotas. The church at this place asked the District Manager if they might have part in it. He went at once to this church and organized them for the campaign. He also met their association and appointed necessary workers in each church. The end of Victory Week revealed the fact that more Indians subscribed to the campaign than the total membership of the churches.

In Feb., this year I was asked to go out to this church near Standing Pine and organize a W. M. U. which I did with 13 members.

They are meeting regularly. The President told me today that they were making a quilt to be sold and the proceeds to go to starving children of Europe.

There are many more things to be said, by way of encouraging them, but I leave off just here. I am not criticizing the statement referred to but I only felt it just to say this much for their encouragement.

MRS. P. C. BARNETT.

Fred Darrington Huffstatler, age 2 years 2 months and 3 days. The little son and only child of Bro. and Sister Huffstatler, was buried at Hebron, Yazoo county, Nov. 14.

The parents were completely broken up but both were brave and showed a Godly spirit in their submission to Gods will.

The large crowd that assembled to attend the funeral was a testimony as to their love and esteem for these good people.

May God continue to bless them as they go to take up the work at Tocopola.

A FRIEND.

RELIGION AND BUSINESS.

At a recent meeting of the Jackson Board of Trade, one of the leading merchants of the city, Mr. Kennington read to the board a highly interesting talk made by Roger W. Babson, of New York, one of the foremost financial authorities and business statisticians in the country. This article is of general interest, and is as follows:

"The future of American business depends on the development of the soul of the man and upon again permeating labor, capital and management with loyalty, integrity and a desire to serve. The need of the hour is not more salesmen, or more foremen, or more technical men, but the need of the hour is to get employer and wage workers to give

their hearts to God. Business depression can be avoided, but only by redirecting the minds of your people to the need of integrity, industry and thrift. Business conditions can be changed for the better only as man's attitude toward life changes.

THE PRESENT CRISIS AND THE WAY OUT OF IT.

(E. L. Wesson.)

"We are in the middle of a bad fix." We are bounded on the North by the high cost of living, on the East by necessarily heavy expenses in doing mission work, on the West by enormous necessary expenses in educating our children and preachers, and on the South by the low price of cotton. That is enough to stampede anybody, but the people of God, but His people cannot afford to stampede, and there is no reason why they should. God has made promises to His children to meet just such a time as this. He has said, "Honor the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Again He has said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts if I will not pour you out a blessing that there shall not be room enough to receive it."

On these verses we can rest absolutely secure. Give to God first: for He so directs and pledges Himself to give blessings in return. Give God the full tenth of all and He must bless to fulfill His own word. I as fully believe that all who "tote fair" with God in giving to help humanity the tenth of all they get, and otherwise live as they should before Him, will be triumphantly carried through this crisis as I believe that every soul that absolutely trusts in Jesus Christ shall be saved. The promises of God to bless financially those who give to Him the tenth of all are just as positive and just as sure as His promises to save all who believe in Christ, and if God should fail to bless temporally those who do as He directs in giving, I could not have any confidence in His keeping His promises to those who believe. His failure to keep one promise, if we comply with His requirements, would nullify every promise He has made and destroy every ground we have for hope in Christ. So with the Eternal, Omnipotent God pledges to bless all who honor Him with their first fruits, and give to Him a full tithe of all they get, there is no need for Christians to fear or worry. Let us walk up with the tenth of all and put it into God's service and then go rejoicing, knowing that God cannot lie, therefore will bless.

Baptists, let us all pay our promises to God first, because He so directs. Give Him "the tenth of all" because it is the Lord's. Don't put Him off till the last; for every blessing comes from Him, and it is not right to put the chief benefactor off until the last. It is an insult. You may be tempted in this crisis to say, "I owe more than I can

pay" That may be true, but you owe God more than you owe any other, and as He alone can bless you cannot afford to fail to do as He directs. Honor Him first and He will see to it that you can meet all of the rest. Remember the widow who gave to Elijah all the meal that she thought she had and when she went back to the barrel found more, and still more, until the famine ended. She put God first. God cannot fail to bless those who do that. Keep in mind that God must do what He has promised if we do as He directs.

I have not asked one cent more for my services during all of this period of high cost of living than I have received for years. My churches give me \$100.00 per month, and I give back through the church \$150.00 of that, and more outside; and from the outside comes to me more than all I give away. I began tithing when I was heavily in debt. I gave into God's treasury the gross tenth of all I received, first, then to my debts, and I was soon out of debt. I have had heavy bills from sickness and other trials all along the line, but I have never failed to give more than a gross tenth of all I received and God has carried me through it all. I can tell you this because I am older than most of those upon whom this crisis is falling so heavily, and I want to help you. Don't cavil with yourself about the expenses of making the tenth, and other such things, just give the full tenth and God will more than pay it back. "Give and it shall be given to you, good measure, pressed down, shaken together, and running over." If all of us will just live as best we can and give the tenth of all we get to God in helping humanity, we can meet all the needs that call upon us and will come out of this crisis more than conquerors spiritually and financially. This is the only way out of darkness that I can see, but this is as sure as the promises of God.

PASTOR AND WIFE GET GRUBBING

There are two kinds of "grubbings." One is where you dig a tree out of the ground, root and branch, in order that it may be destroyed.

The other grubbing is where the good thoughtful people of Meadville and Bude have completely grubbed out of their pastor's mind the worry of food for the greater part of the year 1921. We have only been with these good people for three months and "mercy drops have been falling" all along. But now we have just passed through the showering, yea pouring season, and our pantry is full to overflowing with all that the physical man can wish for. In fact, these are great days with us.

On Sunday, December 19th, we plan for our home-coming day at Meadville. Our aim is to pay our Seventy-five Million pledges that are due; ordain two of our finest young men, B. H. Lewis and E. J. Green, as deacons, and put the Record in every home.

We ask that you pray the father that He will give us the leadership of the Holy Spirit in these and all things. W. A. GREEN, Pastor.

MISSISSIPPI WOMAN'S COLLEGE

We will have room for several new students after Christmas. Prices to end of session, in Industrial Department for board and tuition, \$122.15. In new dormitory, room with bath \$180. Write at once.

J. L. JOHNSON, President,
Hattiesburg, Miss.

A TONIC

Grove's Tasteless Chill Tonic restores Energy and Vitality by purifying and enriching the blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

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Jackson, Miss.

THE POWERS THAT BE, ARE ORDAINED OF GOD.

Sermon by Rev. L. E. Hall
—(Rom. 13:1.)

It is the boast of our people that ours is the most highly favored nation on earth. I believe it, and I believe that the blessings which a Benign Providence has bestowed on us as a nation, furnish sufficient cause for thanksgiving with every rising of the sun. While we have blessings innumerable for which to be thankful, I desire to discuss today, the one which I regard as the greatest of them all. I mean the greatest that this world can give. What is it? I don't believe that it consists in our great wealth. True, ours is by far the wealthiest country in the world, but all that is material must perish with the using. It does not consist in our superior cultivation of minds or hands. Several European nations have much less of illiteracy than we. Our advantages in much that goes to make up the sum of enjoyment in things that are temporal are great, but there is scarcely any one of these in which we are not excelled by one or more of the other great nations of the world.

Then why should we, above all others, come before our God today, with praise and thanksgiving on our lips? It is because of our civil and religious freedom. Destroy this break down the bulwark of righteous law that stands between us and the reign of the mob. Turn loose the forces of disorder and lawlessness and the time will soon come when lamentation and despair will take the place of rejoicing. Only those who are familiar with the history of the persecutions and martyrdoms of ages past can properly appreciate the freedom of every soul in this land of ours. No one is under obligation here to account to any one for what he believes. There are none who claim the right to control the affections of his heart or to limit the aspirations of his soul. They may rise to heights celestial, if He wills, or they may descend to perdition's depths if He prefers. The eagle whose unfettered wings lift him to an altitude above the "home of storms," has no more liberty to move in his native element than have I to worship God as my conscience directs. It is just as true that my life, my property, my home and everything else that is just and sacred, is guaranteed to me and mine by the law of our country.

If the blessings we enjoy are to be perpetuated, law must be respected and obeyed by us and those who will live after we are gone. What is law? It is a rule of action, established by authority. When did it originate? I will tell you if you will tell me when God originated. Law is the order of God's universe, both moral and material. If we will reflect for a moment upon the rigid exactness with which law is administered in the material kingdom of Jehovah, we will be better prepared to appreciate the importance and the majesty of law. We learn that many of the stars

which shine in the heavens at night are far off suns that are centers of systems of worlds as is the sun of our own solar system, and that these move in their orbits, day after day, month after month, year after year, through countless centuries, in obedience to law. Our minds are staggered at the thought. The constancy and precision of their movements display the majesty of the law that controls them. It is law obeyed. We will not undertake to estimate the consequences of disobedience. For all we know the delay of any one of them for one hour might wreck the material universe. Our own little world, an insignificant part of God's creation, it is said, moves in its orbit, around the sun, five hundred and fifty millions of miles in one year. More than sixty-three thousand miles in one hour. More than one thousand miles in one minute. If it should be delayed one hour, for all we know, there would be one system of worlds less in God's universe. For all we know, there would be no universe at all. Law sustains. Law maintains all, according to the divine order. It is law obeyed.

How about moral law? Has God a law that defines the duty of man to his Maker and marks the path that man shall follow, or travel, for his own safety and for the glory of the God who made him? The Bible says He has. It says the transgression of that law is sin. Someone has said that "sin brought death into the world, and all our woe." It is true. Sin and trouble are inseparable. Why is this sad world so full of trouble today? It is because it is full of sin. Who would undertake to describe in measure the misery of this poor, suffering world? Where will you find the pen that can correctly portray the wretchedness of our fallen race. This whole world throbs with agony. It "groans and travails with pain." Why does it suffer thus? Violated law, tells the cause.

On every page of the history of this world you see evidence of God's displeasure against sin. You see falling empires, tottering thrones and perishing dynasties. These are exhibitions of the wrath of God against the violators of His law. All of these, however, are insignificant, as manifestations of His justice when compared with the tragedy of Calvary. I have witnessed scenes that impressed me with the idea that God was angry with the world. That the day of vengeance had come. I have looked through midnight darkness at the work of the "Storm King" as he "painted Hell on the sky." I have felt my house tremble as the raging tempest beat against it. It seemed that every moment would be the last. I have seen a picture of a volcano whose fiery tongue appeared to be licking the skies. Why these displays or manifestations of wrath? I felt that the fact that I am in a world of sin, of violated law, furnished the only solution to this question.

In Cavalry's mournful tragedy I see the greatest of all of God's manifestations of His abhorrence of sin,

of violated law. Righteous law demanded atonement. Infinite purity, and infinite in the character of its author, it required an infinite sacrifice, and this was ordered by Him who knew no sin, who had violated no law. Mercy and justice met and were reconciled, not over a broken law, but over and above a law that had been kept, honored and magnified. Law's fiery hand-writing was blotted out by atoning blood, and God, the law-giver, is now in Christ, reconciling the world unto Himself.

How about human law? The powers that be are ordained of God. Human law is divinely sanctioned. It has behind it the authority of God. He that resisteth it resisteth the ordinance of GOD. Here is where the whole world appears to be at fault, at the present time, more than ever before, if possible. We have unworthy and belittling views of the majesty of law, both God's and man's. No law in the homes, for children, none in the schools, no standard in the churches, and the result is there is no respect for authority of any kind. Lawlessness is everywhere. Lawlessness of every kind. Lawlessness in high places, and lawlessness in dives and slums. Everybody knows that this is true and everyone who knows anything worth knowing is bound to know that the preservation of our liberty, the enjoyment of the fruits of our toil, the sacredness of our homes and every good that our civilization has brought us, depend on the maintenance of our laws. The conflict between law and lawlessness was never more prevalent than at present. Shall we maintain the majesty of the law? Our safety as individuals, our life as a nation, is involved in the answer.

In the South, where the population is not so great and the police powers of government are not so well organized, the conflict is different in method, but the principle violated is just the same. Law is not respected in the violations that find expression in violence, either by the individual or the mob.

It is frequently said, in justification of the mob, that in extreme cases, the people are justified in taking the law into their own hands. To this I would say: You can't take the law into your own hands. You can violate it, but you can no more take it into your own hands than you can take God into your hands. How will you take God into your hands, and when and where will you turn Him loose?

Again, who will decide as to what is an extreme case? The principal cause of mob violence in the South is that crime which need not be mentioned here, and I know from experience that it is useless to talk to men in the presence of such a crime. They are crazy, but that only makes them less capable to act in a matter that involves the life or death of a human being. It is certain that some men have suffered death for a crime which they never committed. Some years ago a negro was arrested and lodged in the jail at Hattiesburg. He

was charged with the nameless crime. A large number of men gathered at once and began to make preparations to storm the jail. Tom Batson, who is now mayor of the city, was, at that time, sheriff of the county. He selected a number of deputies to assist him in defending the jail and the life of his prisoner. He told the enraged multitude that he would kill the first man that crossed the barrier that he had placed to mark the limits for the approach of anyone. He and his brave deputies saved the life of the man who afterward proved his innocence to the satisfaction of everybody. The guilty man was afterwards caught, was tried, convicted, condemned to die, and hanged "until dead," by the law. What a terrible thing it would have been to have taken the life of that innocent man. I know of other instances where innocent men have been put to death. It certainly requires no argument to prove that those who thus take the life of another, who has committed no crime, are guilty of murder. It is not murder divided. It is murder multiplied. If one hundred men unite to do it, it is murder multiplied by one hundred. With the grave and the judgment bar of God before me, I dare not call it anything else.

We all believe that the crime referred to is the most wicked and inexcusable that a wicked man can commit, and no one could reasonably offer any plea for mercy in such a case. It is not a question of whether or not he should die. The law says he shall, and when its penalty is met in obedience to the law and as the law directs, its majesty is upheld. People are taught to fear the law, not the mob. The mob that lives today will die tomorrow, but the law is eternal. The law is that which stands between us and all elements of destruction that endanger our liberties, our happiness and our lives. Break it, dishonor it, trample it under foot, and by your example teach others to do so, and we will soon go the way of all the nations whose wrecks strew the pathway of time. They forgot God, and lost respect for His authority, then lost respect for the "powers that be," and now decay and death are written all over their memory. There is nothing else left of them.

That God will help us to uphold, by precept and example, the laws of our country and transmit to our children the evidences of our sacred regard for the "majesty of law," is the prayer of one who believes His Bible.

—Exchange.

Hattiesburg, Miss., Nov. 25, 1920.

Almost a Story

Mrs. Budd Pettyjohn insisted there was either a bear or an I. W. W. in their cellar one day, and the family went out armed to investigate and found that only a calf had found a place among the fruit pars.—Ex.

To Cure a Cold in a Day
Take LAXATIVE BROMO QUININE (Tablets). It stops the cough and headache and works off the cold. E. W. GROVE'S signature on each box. 30c.

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Write for agency in your town. Address

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ing the first lesson taken from
the volume of 1921

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YOUR RHEUMATISM

Remove Its Cause by Purifying
Your Blood.

One of the most important duties
of your system is to burn up certain
substances no longer of use in your
body. One is uric acid, now gener-
ally held to be the cause of rheuma-
tism. It inflames the joints, stiff-
ens the muscles, causes pains,
aches, and lameness.

The system is helped to dispose
of this troublesome substance, and
rheumatism is permanently relieved,
by Hood's Sarsaparilla, the one true
blood purifier. It is aided in many
cases by Hood's Pills, which in
small doses are a gentle laxative,
in larger doses an active cathartic.
A grand course of treatment,
economical and effective.

RESOLUTIONS.

Whereas, our Heavenly Father, ac-
cording to his divine purpose has de-
creed that one of our most faithful Bi-
ble Class workers, Mrs. Lula Branch,
should be called from her earthly
tabernacle to that house not made by
hands, and,

Whereas, we desire to give expres-
sion of our high esteem of her sweet
Christian life, and of her inestimable
influence for good.

Therefore, be it resolved: First, that
while we have sustained a loss, yet we
yield in humble submission to this
dispensation of Divine Providence.

Second, that we extend to her hus-
band, mother, two sisters, three broth-
ers, and other relatives our profound
sympathy, and,

Third, that a copy of these resolu-
tions be sent her bereaved husband,
and one sent to the Baptist Record,
and that a copy be retained by the
members of this class.

BIBLE CLASS,
Duck Hill Sunday School.

RESOLUTIONS.

Whereas, our dearly beloved Pas-
tor, Rev. J. T. Ellis, after serving Good-
man Baptist Church continuously for
more than twenty-six years, deeming
the work to have grown to where his
physical condition will not permit him
to assume the duties further, and has
tendered his resignation to take effect
January 1st, 1921, and feeling as sheep
that have lost their Shepherd, "they
know not where to go", so with the
members of our church.

Our beloved Pastor who has shep-
herded us so long and through all these
years has led us tenderly and lovingly
as "the Good Shepherd." Our joys
were his joys and our sorrows his sor-
rows and never has there been one to
sympathize with another's troubles
more deeply than he.

When it has been his painful duty to
bury our dead, his sweet sympathetic
words have comforted our bereaved,
and his presence in our community is
a benediction, and if one righteous
man might save our city, we feel that
Goodman would be safe as long as
Brother Ellis lives.

There has never been one blot upon
his character and his stainless life is a
splendid example for us all. Every
sermon he has preached carried great
conviction, for his beautiful Christian
life has demonstrated the infirmity of
our Savior in his sermon on the
Mount, "Let your light so shine among
men, that they may see your good
works, and glorify your Father which
is in heaven."

And now that he begs us to accept
his resignation, which we do for his
sake only, our hearts are sad over the
thought for we love our pastor dearly,
and we feel that it is a personal grief
to each of us to give him up, but
knowing that before taking this step
he has talked with "Him who knows
it all," we bow to his wishes, and to
the will of God.

Therefore, be it resolved, that we
extend to him our deepest apprecia-
tion for all he has done for us, and
we commend his exemplary life as a
pattern for ours, and may our Heav-
enly Father keep and use him in the
furtherance of his earthly kingdom
many years to come.

That we continually ask God's

richest blessings on him, and on our
choice of his successor.

Be it further resolved, That these
resolutions be spread on the church
minutes, a copy given to Bro. Ellis,
and a copy sent to the Baptist Rec-
ord and to the Lexington Advertiser
with request for publication.

MRS. J. T. SKELTON,
MRS. T. P. MONTGOMERY,
MRS. W. J. HOLLUM, Com.

"Dear Mary," wrote the young
man who had been turned down the
night before, and craved vengeance.
"Last night I proposed to you, but
really have forgotten whether you
said yes or no. These little things
slip one's mind so."

"Dear Will," she wrote back, "I
was glad to get your letter. I re-
member having said no to someone
last night, but had forgotten to
whom. These little things certainly
do."—American Legion Weekly.

The value of personal work is ill-
ustrated in the life of Dr. C. I. Sco-
field, compiler of the Scofield
Reference Bible. As a young
lawyer in Kansas, he became addict-
ed to the drink habit. One day an
intimate friend said to the unbeliev-
ing, skeptical lawyer: "For a long
time I have been wanting to ask you
a question that I have been afraid
to ask, but that I am going to ask
now."

"I never thought of you as
'afraid,'" said Scofield in hearty
friendship. What is your ques-
tion?"

"I want to ask you why you are
not a Christian?" came the unex-
pected reply.

Now, Thomas McPheeters was an
outspoken Christian himself, utter-
ly devoted to his Lord, and a real
soul-winner, at the same time a so-
ciety man in the best sense of that
word, mingling with the best of so-
cial life of his day. He and Sco-
field had much in common—except
Christ.

The lawyer replied thoughtfully:
"Does not the Bible say something
about drunkards having no place in
heaven? I am a hard drinker, Mc-
Pheeters."

"You haven't answered my ques-
tion, Scofield," the other man came
back. "Why are you not a Chris-
tian?"

"I have always been a nominal
Episcopalian, you know," said Sco-
field, "but I do not recall ever hav-
ing been shown just how to be a
Christian. I do not know how."

Now McPheeters had his answer.
He drew up a chair, took a Testa-
ment out of his pocket, and read
passage after passage from the pre-
cious Good News, plainly telling his
friend how to be saved. "Will you
accept the Lord Jesus Christ as your
Savior?" he asked.

"I'm going to think about it,"
said Scofield.

"No, you're not," answered Mc-
Pheeters. "You've been thinking
about it all your life. Will you set-
tle it now? Will you believe on
Christ now, and be saved?"

The logical-minded, clear-think-
ing lawyer liked clean-cut state-
ments and unequivocal questions
and answers. After a moment's
thought he looked his friend full in

the face, and said quietly, "I will."
The two men dropped down on their
knees together. Scofield told the
Lord Jesus Christ that he believed
on Him as his personal Savior, and
before he arose from his knees he
had been born again: there was a
new creation, old things had passed
away, behold, all things had become
new.—Baptist Standard.

MISS. WOMAN'S COLLEGE.

The Elizabeth Kethly Union of
the Miss. Woman's College is now
A-1. The first of the Senior Un-
ions to attain the standard of excell-
ence. The Union is very jubilant
and now is striving to keep up this
record throughout the year.

The following officers were elect-
ed for the coming quarter: Marga-
ret Jordan, President; Mary Gar-
rott, Vice-President; Rosiland Shep-
ard, Recording Secretary; Annie
Glen Puryear, Corresponding Secre-
tary; Julia Brent, Chorister; Eliza-
beth Shackelford, Librarian.

(MISS) MARY GARROTT,
Cor. Secy.

IN MEMORIAM.

Homer Manning, son of George
E. and Gillie Grisham Manning of
near Myrtle, Miss., was born Aug.
18, 1898, and died at the Mayes
Hospital New Albany, Miss., Nov.
7, 1920. Homer was converted at
twelve years of age, and joined Oak
Grove Baptist Church, Union Coun-
ty, and lived an exemplary Chris-
tian life until the day of his death.
He wanted to live, and made the
most heroic fight for life ever wit-
nessed by this writer, but God took
him. He had every attention that
skillful and God-fearing physicians,
the tender hands of loved ones and
the loving ministry of neighbors
could give him, but after suffering
for one month from accidental scald-
ing death came as a happy release.
Homer never shuddered in the pres-
ence of death, nor did he for one
moment rebel against the will of
God, but with Job-like patience,
with complete acquiescence and pro-
found thanksgiving he yielded his
spirit to God. He leaves a wife and
infant girl, a father and mother,
two brothers and a host of loved
ones and friends to mourn his loss.
A very rare spirit left this earth
when Homer Manning died.

J. F. TULL.

AMERICAN LEGION, MISSISSIPPI DIVISION, ON THE NEGRO.

At the annual meeting of the Mis-
sissippi Department of the Ameri-
can Legion, recently held in Jackson,
a resolution was unanimously adopt-
ed stating "We realize that the Ne-
gro is with us, a part of us, and here
to stay; that he is an important and
indispensable factor in our indus-
trial life, and as such is entitled to
a square deal, and should be treat-
ed with common honesty in all his
relations with the white race; that
we urge all local posts in the juris-
diction to give this subject close at-
tention, and put forth their best ef-
forts for the promotion of harmony
between the races, in order that our
common welfare may be served."

KEEPING THE VICTORY WON.

(A. M. Spies.)

One year ago Southern Baptists won their first great victory in the Seventy-Five Million Dollar Campaign and set a new high water mark in the onward flow of their ever rising spirit of loyalty to Jesus Christ and His growing kingdom work. To-day we remember with gratitude and thanksgiving victory week, the most significant and most momentous week perhaps in all our history since Pentecost. Victory week a year ago was more than successful in obtaining the objective then sought for and laid a good foundation for that which we are now called upon to complete. We won the first victory by pledging more than \$92,000,000.00. Our task now is to keep the victory won by paying our pledges. So far all is well, but great care, wise planning and sacrificial giving are necessary if we are to hold our ground and keep the victory won. Every Southern Baptist should become intimately acquainted with the eighth and ninth chapters of 2 Cor. with particular emphasis on the eleventh verse of the eighth chapter. "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." Because of their willingness in pledging Paul boasted of Corinth to Macedonia; but because of the possibility of their failing to live up to their pledges Paul wrote to Corinth. "Your zeal hath stirred up many. Yet I have sent the brethren, lest our boasting of you should be in vain. Lest haply if they of Macedonia come with me, and find you unprepared, we that we say not ye—should be ashamed in this confident boasting." The ghost of possible failure moved the Apostle to urge the church at Corinth to "go on to perfection" in the campaign which they had launched and to keep the previous victory won. The tragedies of the unfinished tower, or the unequal army, or winning and then losing like Israel overthrowing Jericho only to flee before the village of Ai, should stir the soul of every Southern Baptist to eternal vigilance against anything which might hinder our keeping the victory won. The spirit of God led us to launch the Seventy Five Million Campaign. Therefore we have not started to build that which we are not able to finish, nor are we hampered by an unequal army. If we fail it will be because we have "lain down on the job" like Israel before Ai. God has not opened a door of opportunity beguiling us to impossible tasks, if only we will let him be the God of our latter as in the former.

The one big question before Southern Baptists right now is, how shall we keep the victory won? There are tight essential elements which I wish to mention in answering this question.

1. We must keep our eyes on the vision of victory week while our hearts and feet, and hands reach for the goal. Oh, to lay hold of that for which we have been laid hold upon! The modern seers of Christ, the clear, keen, far seeing eyes of

the "spiritual body of Christ," have seen a vision and are ready under God to point the way to the way to the full realization of that vision. Let hands, and feet, and hearts, and tongues fall into line and we will keep the victory won.

2. We must live and grow in the spirit of victory week. Again Paul's great illustration is in place. The soul which enables the eyes of the human body to see is the same soul which enables the hands to pledge, the feet to walk, the ears to hear and the tongues to speak. Diversities of gifts and tasks but the same spirit. Pledging and praying are two quite different things, but the same spirit which led us to victory in pledging will lead us to victory in paying our pledges. The spirit of victory week was the spirit of victory, and the spirit of victory is the spirit of sacrifice, even to death, if necessary to victory. If you would avail yourself of one of the best instruments in keeping up the spirit of victory week don't fail to buy and read Dr. L. R. Scarborough's great book "Marvels of Divine Leadership." Certainly no preacher should be without this book. It is more than a history of the campaign—it is history, interpretation, information and inspiration all in one.

3. We must organize and put the Seventy Five Million Campaign in our organized program. Ample provision must be made for the spirit of victory to function in a concrete way. Mere haphazard and loose abstractions will not keep the victory won. In this world of every day life a body well organized and in working condition is necessary to the effectual working and concrete results of the spirit. The Seventy Five Million Campaign must not be put into a corner, nor made a side issue to be kicked about as a football for the convenience of other matters, but must be given a large, prominent and constant place in our organized program if we are to keep the victory won.

4. We must enlist the unenlisted and new membership of our churches to make pledges and pay them, and whenever and wherever possible persuade those who have already pledged to enlarge their pledges. This must be done if our losses by death, misfortune and otherwise are to be met and not allowed to become a serious menace to final victory. Losses by death, misfortune etc., are real enemies to the further progress of the campaign, and if we are to keep the victory won we must plan the counter attack before hand by constantly enlisting and training new recruits.

5. We must put responsibility where it belongs. Baptists are growing in the realization of their own principles. Authority and responsibility cannot be separated. The authority to determine a thing carries with it the responsibility to carry that thing through. You endorsed as a church the Seventy Five Million Campaign. You voted to assume your quota. You then signed the pledge cards. Now if we fail to keep the victory won it won't be the fault of the general director, nor of the State secretaries nor even

of the pastors but of the governing bodies—the churches themselves. This is not said to minimize the responsibility of our leaders and pastors, for their responsibilities are great and their positions and functions vital, but it is said in order to magnify the often neglected responsibility of our lay membership who constitute the governing bodies among Baptist. The men who spied out the village of Ai said "let not all the people go up against it," and Israel was defeated. The Lord said "let all the men of war go up" and Israel won. The days of goading, "cork-screwing," "running after money" by our pastors and appointed leaders will be over when the membership of our churches as a whole wake up fully to the fact that they in the final analysis are responsible for the success or failure of the Master's work.

6. We must maintain the base of supplies and "keep the homefires burning" in our local churches, but not at the expense of the Campaign, but you did not over subscribe to the Campaign, but there are many churches which are under-subscribing to their local work. It is folly to try to build a three story structure on a one story foundation. It is just as foolish to build a one story structure on a three story foundation. Maintain the base of supplies for the sake of sending out supplies and not for hoarding. If we are to keep the victory won we must take care of all the work all the way.

7. Be systematic, adopt the budget, and count the Seventy Five Million pledges as a debt. How much do you owe? Is your Campaign pledge included? Has it a place in your life insurance? Why not? It should have. I know you don't have to, but you and all of us ought to provide for our pledges in our life insurance and savings accounts. Does your annual budget include every cent due on the Campaign for the year? Does your church use campaign money for local or other purposes not included in the Campaign? Some churches are doing this to their everlasting shame! Once voted and pledged no church has any more right, even by unanimous vote, to keep back a part for other causes than Ananias and Sapphira had to keep back a portion of their possession after they had pledged it. Ananias and Sapphira died for doing such a thing and so may we expect every church to do which is guilty of the same offense. By a conscientious observance of the New Testament grace of regular, systematic giving "upon the first day of the week" we can keep the victory won.

8. We must not fail to pray. Victory week was made possible by prayer. In a great sense prayer is the most democratic thing in the world. By prayer God's children avail themselves of their suffrage vote, and in the wisdom of God has much to do with the affairs of Heaven on earth. Cast your ballot for the paying end of the campaign as you did for the pledging end and God will hear and answer. Exercise your divine, spiritual citizenship in the atmosphere and act of prayer and your patriotism for

at any sacrifice. To keep the victory won, pray and pray.

In conclusion, what is all this stir about the Seventy Five Million Campaign for? Just to get Seventy Five Million Dollars? Not at all. It is for Christ, the churches and a lost world. The Seventy Five Million Dollars are only necessary factors in reaching the main end. The iceberg whose base is in the embrace of the mighty under tow of the sea cannot be turned aside from its path by surface storms and rolling waves. The souls of Southern Baptists held in the embrace of the mighty, moving under tow of kingdom of Christ cannot be kept back from accomplishing their aims in the Seventy Five Million Campaign. The salvation of the lost and the glory of Christ move us to pledge and to pay.

Then there is the joy of a finished task. Paul could say "I am now ready to be offered" because he could say he had "kept the faith, fought a good fight, finished his course." The joy of the two men who doubled their talents, "to him that hath shall be given and he shall have abundance". Alexander the Great may have wept because there were no other worlds to conquer. Not so with the child of God. We need not fear we shall do all and have nothing left to do. Greater opportunities, greater tasks, greater victories with greater joys are in store for us provided we are faithful and keep the victory of victory week won.

Seminary Hill, Texas.

We are in receipt of a copy of the Gospel Text Calendar for 1921. The front page contains a beautiful fourcolor picture of "The Boy Jesus in the Temple." The other 12 pages contain a select Bible Text for each day in the year, printed in two colors. Price, 30 cents, postage paid. H. S. Hallman, 260 West 44th Street, New York City is the publisher.

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